

Ezekiel
REVELATION
for the End Of the
GOSPEL AGE

A Helping Hand
for Bible Students

GENERAL KEY

STUDIES IN THE SCRIPTURES

EZEKIEL

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GENERAL KEY

STUDIES IN THE SCRIPTURES

- A. Volume 1 The Divine Plan of the Ages.
- B. Volume 2 The Time Is At Hand.
- C. Volume 3. Thy Kingdom Come.
- D. Volume 4. The Day of Vengeance or The Battle of Armageddon.
- E. Volume 5. The At-One-Ment Between God and Man.
- F. Volume 6. The New Creation.
- R. Watch Tower Reprints.

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TS (or T)	Tabernacle Types and Shadows of the "Better Sacrifices".
QB	Question Book (What Pastor Russell Said)
CRS	Convention Report Sermons.
OM	Overland Monthly (What Pastor Russell Wrote)
SB	Sermon Book
H.	What Say the Scriptures About Hell?

All of the above works are by the pen of that "faithful and wise servant" of Matthew 24:45-47; Luke 12:42-44, during the years 1876-1916.

Citations are given to assist the student in locating each quotation, for further study.

Diag.	Diaglott, by Benjamin Wilson.
L.	Lesser's Translation.
RV	Revised Version.
CV	Common Version.
S	Strong's Concordance
Y	Young's Concordance
	Sample of Year and Page of Watch Tower Reprints: '16-5902.

THE PURPOSE OF THIS COMPILATION

To honor the adorable heavenly Father, whose name is Jehovah; His blessed Truth, according to His Plan of the Ages (Eph. 3:11) - "The Divine Plan runs like a golden chain through the whole Bible, both Old and New Testaments" ('15-5706) - revealing His glorious Character; infinite in LOVE, supreme in JUSTICE, limitless in WISDOM, and unbounded in POWER; the Very Great Supreme Emperor of the Universe, who is the Author of our being.

To render homage to His Honored Representative Who is the center and circumference of the Father's Plan of Creation, and especially of His Plan of Salvation; our Blessed Lord Jesus who BECAME a man and "gave Himself a RANSOM FOR ALL" - "a corresponding price." "The doctrine of A Ransom for all is the scarlet thread running all through the Scriptures." ('86-876; '16-5948) Jesus, the Father's *Yachid*, darling Son, is now the exact impress of the character of His Beloved Father's substance; He is the exalted Associate-Administrator of the Universe, next to the Father Himself. ('01-2888) Matthew 28:18; John 5:23; 1 Peter 3:22; Revelation, chapter 5; "He is Lord of lords, and King of kings" - Rev. 17:14; 19:16. Revelation 3:21: "He is now supremely exalted. He has sat down with the Father in His throne." ('14-5481)

Supreme love to God is centered upon a glorious object - "remarkable in His personality, magnificent in His character, preeminent in His wisdom, renowned in His power, and immortalized in His benevolence and love and grace,

'Oh! what beauty
Beams in His all-glorious face."
'94-1738

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THE APOCALYPSE OF THE OLD TESTAMENT

"Ezekiel's prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament." -- '05-3624.

"This prophecy has not yet been fulfilled." '92-1373.

"St. Peter declares that these coming 'times of restitution' are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets" - Acts 3:19-23.

Acts 3:19-23, "Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from presence of the Lord, 20 and he may send Jesus Christ, who was foreordained for you, 21 whom

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heaven indeed must receive till times of restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. 22 Moses indeed said, A prophet shall Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you. 23 And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people.”

“Viewing our study from this standpoint we perceive that Ezekiel stood for or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as His mouthpieces. ‘11-4881.

Ezekiel ranks among the great prophets. Most realistic were his visions and powerfully described. The entire prophecy, appropriately termed the Apocalypse of the Old Testament, was given chiefly to the captives in Babylon, arousing their hearts to an appreciation of their situation and to a hope of return in God’s appointed time to their own land.

Although Ezekiel is not mentioned in the Bible except twice in the book which bears his name, yet reference to this prophecy occurs forty-four times in Revelation, The Apocalypse of the New Testament.

But so surely as Ezekiel’s prophecy was the Word of the Lord, so surely the prophecy did not relate to blessings to be conferred upon the Jewish people at the time of their restoration from the land of Babylon, for the predictions of Ezekiel’s prophecy were never fulfilled. Just so surely they belong to the future. (3624, 4881, 1373.)

The wonderful Word of God as contained in “The Divine Plan of the Ages,” long before Ezekiel’s day, is now set forth by the prophet Ezekiel as due for fulfillment in our day, and the near future. Indeed the name Ezekiel means, “God is strong.” And every chapter sings, “How great Thou art!”

Ezekiel the prophet, son of a priest, was taken captive to Babylon. His prophetic service continued about twenty-two years. His prophecies are most remarkable as they indicate features of the Divine Plan which were in the mind of Jehovah God long before Ezekiel’s day, concerning things not yet in existence, and pointing the way down into the future, even to our day for their fulfillment. The effect upon the reverent reader may be in some measure expressed by the oft repeated and joyously fervent exclamation, **HOW GREAT THOU ART!**
HOW GREAT THOU ART!!”

Hugh S. Cox.

EZEKIEL

Ezekiel means “God is strong”; “strength of God, or God will strengthen.”

“Ezekiel, one of the four greater prophets, was the son of a priest named Buzi, “to despise, hold in contempt, hold as insignificant” and was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem.

Indeed, Jesus, the Son of God, was strengthened by His Father, as I’m sure that Ezekiel was likewise strengthened by His father, Buzi, who typed Jehovah by being despised and held in contempt by the nation of Israel in Ezekiel’s day.

He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a ‘river’ or stream of Babylonia. The prophet wrote in Babylonia; and he gives a Jewish chronology in verse 2. In all other places Ezekiel dates from the year of Jehoiachin’s captivity (29:17; 30:20). We learn from an incidental allusion (24:18) the only reference which he makes to his personal history - that he was married, and had a house (1) in his place of exile, and lost his wife by a sudden stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (8:1; 11:25; 14:1; 20:1, etc.”

“There is no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the latter chapters (40-48).” Smith’s Bible Dictionary, page 189.

The opening of Ezekiel’s prophecy is somewhat similar to that of Revelation, and seems to bear a likeness throughout. Like John, Ezekiel’s experiences the heavens opened revealing visions.

CHAPTER I

Verses 1 Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God,

Verse 1. **In the thirtieth year**— Clarke’s comments on this verse read: “We know not what this date refers to. Some think it was the age of the prophet; others think the date is taken from the time that Josiah renewed the

covenant with the people, 2 Kings 22:3, from which Usher, Prideaux, and Calmet compute the forty years of Judah's transgression, mentioned chap. 4:6.

Abp. Newcome thinks there is an error in the text, and that instead of *בִּשְׁלֹשִׁים* bisheloshim, in the thirtieth, we should read *בַּחֲמִישִׁית* bachamishith, in the fifth, as in the second verse. "Now it came to pass in the fifth year, in the fourth month, in the fifth day of the month," etc. But this is supported by none of the ancient Versions, nor by any MS. The Chaldee paraphrases the verse, "And it came to pass thirty years after the high priest Hilkiyah had found the book of the law, in the house of the sanctuary," etc. This was in the twelfth year of Josiah's reign. The thirtieth year, computed as above, comes to A.M. 3409, the fourth year from the captivity of Jeconiah, and the fifth of the reign of Zedekiah. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river Chebar, Chaborus, or Aboras, a river of Mesopotamia, which falls into the Euphrates a little above Thapsacus, after having run through Mesopotamia from east to west. — Calmet.

Fourth month— Thammuz, answering nearly to our July.

I saw visions of God.— Emblems and symbols of the Divine Majesty. He particularly refers to those in this chapter.

Verse 2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity.

Verse 2. **Jehoiachin's captivity**— Called also Jeconiah and Coniah; see 2 Kings 24:12. He was carried away by Nebuchadnezzar; see 2 Kings 24:14.

2Ki. 24:12-14, "And **Jehoiachin king** of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his chamberlains; and the king of Babylon took him in the eighth year of his reign. 13 And he brought out thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold that Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said. 14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, ten thousand captives, and all the craftsmen and smiths: none remained but the poorest sort of the people of the land."

Verse 3. The word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of Jehovah was there upon him.

Here is a case of one, after the priestly order, being chosen for a prophet; and a peculiar prophet who does not conclude any of his prophecies, which makes them the more wonderful as coming from Jehovah and conceived by Him before the Jewish nation.

Verses 4 thru 7. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. 5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. 6 And every one had four faces, and every one had four wings. 7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

The whirlwind represents the time of trouble and the beginning of the fulfillment of this prophecy of Ezekiel. "A whirlwind," a whirling wind, a storm-wind (L); *ruach searah* (Y); stormy wind (RV); a hurricane, tempest (S); This is the only occurrence of this word in the Bible.

"His way is in the Whirlwind and in the Storm." "Who can stand before his indignation? and who can abide in the fierceness of his anger?" Nahum 1:3, 6, 7. "Behold, it cometh mighty and strong from the Lord, as a *Tempest of Hail* and a *Destroying Storm*, as a *Flood of Mighty Waters* overflowing, and shall cast down to the earth with power the crown of pride." - Isa. 22, 3. D 528.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a flaming fire." (See L.)

"It is 'The Fire of Jehovah's Jealousy, which shall devour all the earth.' Both the present heavens (the ecclesiastical powers of Christendom) and the earth (the social organization under both church and state influence) are reserved unto fire against this day of judgment . . . ! The heavens, being on fire, shall be dissolved." Zeph. 3:8; 2 Pet. 3:10, 12; Mal. 4:1." D 528.

"Referring to that new order of things after the fire of God's retributive vengeance shall have burned up present evils, God, through the Prophet, says - 'Then will I turn to the people a pure language (the truth), that they may all call upon the name of the Lord, to serve him with one consent' - Zeph. 3:9.

"Every prophetic detail indicates that before it ends it will be a most sanguinary conflict, a fierce and terrible

storm." D 529.

"The Eighty-fifth Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom - the Olive mountain (Kingdom) of two parts. The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of the divine empire. C 321; D 653.

"Seek Him that maketh the seven stars [Pleiades] and Orion, and turneth the shadow of death into morning, and maketh the day dark with night" (Amos 5:8). Paul S. L. Johnson writes, "Looking up on a clear night to the heavens, we see the suns of innumerable planetary systems, each revolving about its sun with each planet revolving on its axis and encircling its orbit, just as the planets of our solar system revolve on their axes and encircle their orbits - and with all these planetary systems revolving about a common center - Alcyone, of the Pleiades, according to the latest scientific deductions. And every so often every planetary system in its various bodies reaches the same place in relation to every planet of every other planetary system - the precessional cycle." [Epiphany Studies in the Scriptures, Series I, God," pg. 12.]

"The Great Pyramid indicates that its Architect knew of the prevalence of evil and of its domination over the downward course of mankind, and indicates also what lies beyond all human sight - that the only hope for the race is in Jehovah." C 321.

Ezekiel 1:5. "Also out of the midst thereof came the likeness of four living creatures." *

What an introduction to Ezekiel of the attributes of Jehovah, who was giving forth the prophecy by vision and pantomime! Verse 4 teaches great reverence for God; verse 5, justice, wisdom, love and power; verse 6, a progressive plan; and verse 7, everything is sure of fulfillment.

Verses 8, 9. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. 9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

These verses indicate intelligent operation and fixity of purpose.

Verse 10. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had a face of an eagle.

Paul S. L. Johnson writes, "The Scriptures stress as God's higher primary graces four attributes, which may be analyzed into seven. These four are, wisdom, justice, love and power. There is no one literal passage in the Scriptures that expressly contains mention of all four of these Divine attributes, though there are several figurative ones that picture forth all four of them under the symbols of an eagle (wisdom), a lion (power), an ox (bullock, used in the atonement sacrifice - justice) and a human face (love)." Ezek. 1:5-14; Rev. 4:6, 7." [Epiphany Studies in the Scriptures, Series I, God, "p. 80.]

Here are pictured the four attributes: face of man, love; face of lion, power, face of an ox or bullock, justice; face of an eagle, wisdom.

JEHOVAH'S CHARACTER MANIFESTED IN HIS GREAT PLAN OF THE AGES.

"The Scriptures inform us that the coming of the Logos into the world was a voluntary matter. He did this' for the joy that was set before him,' by the Almighty. The Father set before the Son that if he would suffer the ignominy of the transference of his being from the higher plane to a lower, a human plane, in order that he might redeem the lost race of Adam, he should be highly exalted, next to Jehovah; he should be made a partaker of Jehovah's nature - the Divine Nature. All this was the inspiration of our Lord's course - the joy of doing the Father's will and of having His approval; the joy of restoring mankind and of being exalted to his Father's glorious nature. He who thus humbled himself to become a man and die the ignominious death of the cross, has indeed been highly exalted as promised, and has sat down on the right hand of the Majesty on high. - Hebrews 1:3.

INFINITE WISDOM OF GOD'S GREAT PURPOSE.

* *Chay*: alive, strong, life; from a prim. root *chavah*, to live by implication intensively; to declare or show (S.) Verse 5. "*Chaiyah*, a living being. *Chay*, a living being. This same Hebrew word *Chay* - translated "living creatures" is used in Ezekiel 1:5, 13, 14, 15, 19; 3:13. It is also translated "living creature" in Ezekiel 1:20, 22; 10:15, 17, 20.

"Thus we see that the plan which God has adopted furnishes opportunity for the manifestation of the principles underlying his own glorious character, which neither angels nor men could so clearly have understood by any other means. When the great work of restoration is fully accomplished, angels and men will see the justice of God - a justice which permitted the penalty of death to be executed upon our race for six thousand years - a justice which provided a Redeemer to pay the penalty for Adam, that he and all his unborn posterity in his loins might go free - a *justice*, too, which provided a great reward for the faithful Son who carried out, at such a cost to Himself, the Father's purpose! This is the highest conception of *justice* of which men or angels could conceive!

"By this means God will also manifest His *sympathetic love*, which otherwise neither angels nor men might ever have known. Had there been no sin, no death, nor sorrow, no pain, they might never have known the depths of divine mercy. After sin had entered the world, the angels beheld the love of God, in that He 'gave His only Begotten Son, that whosoever (of mankind) believeth on Him should not perish, but have everlasting life.' 'Greater love hath no man than this, that a man lay down his life' for another! The Father's *love* was thus shown in His plan to send His Son to die for the world. This *love* will be manifested to all men in the incoming age, now very near at hand.

"Through His plan God will manifest His *power* also; for while His *power* has been shown in the creation of the worlds, of men and of the various orders of angels, still this manifestation of energy is small in comparison to the *power* which He will yet exercise. This *power* will restore every individual of the race to his former condition; every soul of man will be awakened for the tomb. This will be a manifestation of *power* that is beyond the comprehension of humanity.

"Then, too, God's *wisdom* will be wondrously manifested. When the grand outcome of the Divine Plan of the Ages shall have seen in its glory and majesty by all the created intelligences of God, all will hail Him as the infinitely wise One - who fittingly ordained that every creature formed in His image should be tested as respects absolute loyalty; that only the loyal and obedient should have life, and that all others should be destroyed.!

"Thus we see that in His wonderful program for dealing with sinners, angelic and human, God chose the very best way, the one most profitable to angels and to men, the one which most redounds to His ultimate glory and honor. 'Who shall not reverence Thee, O Lord, and glorify Thy name? . . . All the nations shall come and worship before Thee, when Thy judgments are made manifest!' Revelation 15:4. '14-5430 top.

Verse 11. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

The wings represent fixity of purpose and sure and complete performance.

Verse 12. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

Everywhere does the Bible affirm that all things are accomplished by God's holy Spirit. Even the spirit of Divine law is available for justification. We are to hear His glorious voice through the Scriptures and we are to realize His energizing power in the spirit of the Truth.

Verse 13. As for the likeness of the living creatures, their appearance was like burning coals of fire [like fire, as all spirit creatures are described in Scripture - Daniel 7:9; Rev. 4:3-5. '98-2350], and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning [diffusions of knowledge].

Dan. 7:9, "I beheld till thrones were set, and the Ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, its wheels burning fire."

Rev. 4:3-5, "and he sitting like in appearance to a stone jasper and a sardius, and a rainbow round the throne like in appearance to an emerald. 4 And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns. 5 And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven Spirits of God"

The attributes of Jehovah are so much alive, never missing anything in sight, sound, or performance. Indeed Messiah said that "Every injurious word that men shall speak, they shall give account thereof in the Day of

Judgment.”

Verse 14. And the living creatures ran and returned as the appearance of a flesh of lightning.

Here we find the height, speed and comprehension of Divine power and operation of the four attributes.

Verse 15. Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

This verse indicates that there are times and seasons connected with God's plans. And every one is unbreakable, and unchangeable. No one has ever failed.

Matthew. 29 and lo, they cried out, saying, 'What — to us and to thee, Jesus, Son of God? didst thou come hither, **before the time**, to afflict us?' [Even the wicked spirit creatures know that there is an appointed time for their judgment.]

Matthew 13:30 suffer both to grow together **till the harvest**, and in the time of the harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles, to burn it, and the wheat gather up into my storehouse.' [Jesus speaks of the 'harvest time,' that time being the consummation of this system of things, the judgment time of all mankind.

Matthew 16:21 From that time began Jesus to shew to his disciples that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to death, and the third day to rise. [God knew of the time of Jesus' ignominious death, and everything connected with it.]

Verse 16. The appearance of wheels and their work was like unto the colour of a beryl; and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

Verse 16 teaches that there are ages as well as times and seasons.

Dan. 11:27 “And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the **time appointed.**”

Eccl. 3:1, “To every thing there is a season, and a time to every purpose under the heaven: 2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3 A time to kill, and a time to heal; a time to break down, and a time to build up; 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; 5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 6 A time to get, and a time to lose; a time to keep, and a time to cast away; 7 A time to rend, and a time to sew; a time to keep silence, and a time to speak; 8 A time to love, and a time to hate; a time of war, and a time of peace.”

Verse 17. When they went, they went upon their four sides; and they turned not when they went.

This verse indicates that the four infinite attributes of God are available at any time to do that certain work.

Verse 18-19. As for their rings, they were so high that they were full of eyes round about them four. 19 And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

Some of God's purposes have no time limits; and being full of eyes indicates unlimited knowledge or intelligence.

“The wheels in the Divine Plan are so large, and the hands on the Divine clock move so slowly that the natural man perceives no movement - fails to realize that God is working all things according to the counsel of His own will.” '03-3155 c 2 p 2.

Verses 20-21. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the

wheels were lifted up over against them: for the spirit of the living creature * was in the wheels. 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels.

The spirit of God is to go wherever the Plan of God with its times and seasons indicates: there are no failures.

Verse 22. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

The providence of God's accompanying the four attributes is as the purest crystal. All things are clear to Him.

Verse 23. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

The Divine Plan of the Ages had been covered, hidden by the *permission of evil*. So His times and purposes have not been seen by a great many of the clergy.

Verse 24. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

This indicates the controversies of the religious leaders in regard to these things. The Plan has not been uncovered: therefore creeds have come in and ruined the Plan and the Bible.

Verse 25. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

Verse 25 indicates the message of Present Truth, referred to in Matthew 24:45, which was begun in 1876 A. D., and continued until October 31, 1916.

Verse 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness of the appearance of a man upon it.

There was the appearance of a man upon the throne announcing the Second Advent of the Messiah and the Republic of Israel.

Verse 27. And I saw the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Verse 27 indicates a time of trouble which is not yet over: it has not reached its culmination.

Verse 28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And I heard the voice of one that spake the message of Present Truth and the Blessings of the Kingdom. Praise God from whom all blessings flow!

CHAPTER 2.

Verse 1. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

* See footnote on Ezek. 1:5.

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Here is Ezekiel's commission from the Almighty to be a prophet to Israel along earthly lines, as indicated by the term "Son of man." The service would also call for strength and stamina as shown in the statement, "Stand upon they feet."

Verse 2. And the spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake unto me.

This verse shows the unlimited source of his strength and stamina to be the holy Spirit; and he "that spake unto me" was speaking audibly. Surely there was no lack of courage and confidence.

Verse 3. And he said unto me, Son of man, I sent thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this day.

The one especial trait of the Jewish nation is seen in their opposition to God even in the midst of the wonders of their deliverance from Egypt. Their spirit of opposition was manifested about seven times during the first year thereafter.

Verse 4. For they are impudent children, and stiff-hearted. I do send unto them; and thou shalt say unto them, Thus saith the Lord Jehovah.

Ezekiel would meet with stiff and ill-natured opposition even though he proclaimed, "The Lord God saith." There were false prophets who said the same thing.

Verses 5 and 6. And they, whether they will hear, or whether they will forbear [refuse to heed], (for they are a rebellious house), yet shall know that there hath been a prophet among them, 6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

Thou briars and thorns be imminent, do not allow their words to cause thee to withhold or forget the message given to thee from the Lord. It shall be fulfilled even after many days, including the name of the prophet.

Verse 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious.

Expect great opposition always and forever until Messiah comes a second time and they be persuaded to become children of Abraham.

Verse 8. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open they mouth, and eat that I give thee.

But thou, be not thou of the spirit of the false prophets: but eat and masticate what I give thee for a prophecy.

Verses 9 and 10. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; 10 And he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe.

A roll was given him, written on both sides, representing the amount of Present Truth given to and brought out in a worldwide message by Pastor C. T. Russell from 1879 A.D. to October 31, 1916, and now available to all in Tabernacle types.

CHAPTER 3

Verse 1. Moreover, he said unto me, Son of man, * eat that thou findest: eat this roll, and go speak

* THE MEDIATOR OF THE ATONEMENT.

unto the house of Israel.

Here is an illustration of how a Bible Student should treat the Word of God. That is, "Study to show thyself approved unto God; a workman that needeth not to be ashamed before God, rightly dividing the word of Truth." Then, and not till then, is anyone prepared to speak the Word of God to others. Even then it requires the holy Spirit, and experience in love.

"Ezekiel, as one of the holy prophets - Acts 3:19-23, stood for, or represented the Son of Man, the great Teacher, the Redeemer; He also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as his mouthpieces." '11- 4881 c 2 p. 3.

**"ASHAMED OF ME AND MY WORD" -
Luke 9:26.**

"One of the first thoughts to strike us in connection with this text is that our Lord so highly exalts and honors His Word as to put it on a parity with Himself. We are not at all surprised at His declaration that those who are ashamed of Him He would be ashamed to own as His joint-heirs in the kingdom - ashamed to own or recognize as His bride class. All that is what we should expect, and yet as we look about us how many we find that seem to be ashamed of the Lord. Some may be inclined to dispute this and say, "No Christian is ashamed of Christ; even the nominal Christians, the tares, are glad to own Him Lord of all. The name of Jesus is no longer a name of shame and contempt. Jehovah God has highly exalted Him, and the whole world is coming to adore Him more and more every day.'

"Let us not be too sure that this is the right thought, dear friends. Our own thought is that a certain ideality has exalted before the minds of civilized people, and that to this ideality they bow and render praise. Our thought is that the real Jesus Christ has never had the love or esteem of the world, and that He will not have it until in God's due time the true knowledge shall have filled the earth, and the clouds of prejudice, ignorance and superstition shall have rolled away; and when the world in general shall have learned some of the great lessons which the time of trouble, introducing the Millennial kingdom, will surely teach.

"The Christ whom the Jews did not love or esteem or honor, but on the contrary crucified, was holy, harmless, separate from sinners. He was not wealthy, was considered a fanatic because of his loyalty to truth and righteousness, and because He gave His time and energy to loving services for His fellow-creatures; and especially, in providing spiritual nourishment for them. Therefore His brethren hated him and hid as it were their faces from Him - in shame (Isa. 53:3). And hence it was decided that they could not be of the Bride class, and as a nation the Jews were cast off until the Elect Company should be found.

"The Lord is still present in the world in the flesh - in the flesh of His consecrated members - and the world in general still despises Him as at first and as He foretold. - 'Marvel not if the world hate you; ye know that it hated Me before it hated you. If ye were of the world the world would love its own' (John 15:18, 19). The world is still ashamed of Christ. Nominal Christians, nominal spiritual Israel, are as much ashamed of Him today as natural Israel was ashamed of Him nineteen centuries ago. When we consider that our Lord is represented by His members in the flesh, we see that love for the brethren means love for the Lord; and hence as the Apostle states this is one of the great tests of our relationship to Him and to the Father; 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' (1 John 4:20). 'Love one another as I have loved you,' is the recognized test of discipleship, and he therefore who is ashamed of the brethren is ashamed of the older brethren. He counts all the younger brethren as himself, saying, 'He that despiseth you despiseth me; he that

"THE SON OF MAN."

"What this Title Does not Mean - What it Does Mean - Its Honors Indisputable, Can Be Claimed By None Other The Son of Man as Seen By the World - Pilate's View, Rousseau's View, Napoleon's View - Significance of Statements, 'No Beauty in Him That we Should Desire Him'; And 'His Visage Was so Marred' - 'The Chiefest Among Ten Thousand' - 'Yea, He is Altogether Lovely'"

"Among the many titles applied to our Lord, and one of those most frequently used by Himself, is 'The Son of Man.' "Please see E Chapter 7, pages 149 -162. Excerpts from this chapter may be found in comments on Rev. 14:14-16 in the book, "Revelation for the End of the Gospel Age." See also E pages 118-121. The title, "Son of Man" is used 91 times in Ezekiel - "The Apocalypse of the Old Testament."

rejecteth you rejecteth Me and Him that sent Me.' - Luke 10:6.

"It may be a new thought to some that in despising the brethren they are despising the Lord; that in being ashamed of the brethren they are being ashamed of the Lord; and that thus they would be demonstrating that a wrong condition of mind and conduct prevailed: that they were not fit for the kingdom; that they had not learned to love their enemies but had not even learned to love the brethren - those who are striving to walk in the footsteps of the Master.

ASHAMED OF THE LORD'S WORD

"How the Lord's terms and conditions of discipleship do sift and test our very innermost thoughts! He does not address those who burn the Bible nor those who neglect to have a Bible in the house, nor those who neglect to read the Bible, nor those who fail to take their texts from the Bible, nor those who quote the Scriptures incorrectly when they do quote them; but those who in their hearts are ashamed of the Word of God and give evidence of that shame, that lack of appreciation, by their failure to take their stand in support of Truth. Let us test ourselves, let us prove that we are not ashamed of the Lord, of the brethren or of His Word.

"The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and..- **truly** - represent the message of God's dear Son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord's providence has been prepared and which represents His truth and expounds and illustrates it. The Lord would have a free-minded, open-hearted people, whose hearts would be so loyal to Him and to the Truth which He represents, that they would gladly surrender everything, even life itself, rather than in any measure impede its progress, rather than in any measure bring dishonor or discredit upon it. On the contrary, those who are not ashamed of the Lord and His Word, and who realize that there is nothing in them to be ashamed of, but on the contrary everything to rejoice in, to exult in, will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability, to cooperate with all others who are thus showing forth the praises of Him who hath called us out of darkness into His marvelous light - 1 Pet. 2:9.

"Such are the Lord's jewels, whom in the end of the age He will garner in the Kingdom and ultimately associate with Himself in the great and glorious work of the Millennial age; the uplifting and refreshing of all the families of the earth. Only those who so love the Lord and His truth as to be willing, yea, glad to suffer reproaches on their account - only such will be counted worthy of the grand and glorious conditions, opportunities and privileges of the Millennial kingdom." '06-3776, 3777.

"Again the holy Spirit witnesses, through our Lord's testimony, that whosoever is ashamed of the Redeemer and of His Truth which He taught; of him will the Lord be ashamed when He comes to make up His jewels (Mark 8:38). Whoever, therefore, finds his heart so in love with the Lord and His Word that he takes pleasure, on every suitable occasion, in acknowledging Jesus as his Redeemer and Master, and to faithfully present the Word of his testimony; so long does such an one have this as another witness of the holy Spirit that he is a child of God, and an heir of the Kingdom. Such have reason to rejoice in the Master's promise that they are just the kind whom He will be glad to confess before His Father and before the holy angels. But if any have not this witness - if, on the contrary, their hearts witness that they are ashamed of the Lord, ashamed to confess themselves His followers, ashamed to own His 'brethren,' the members of His body, and ashamed to confess the doctrines which He taught - any who have these experiences have the witness of the Spirit that if this condition of things be not altered the Lord will be ashamed of them at His second coming, and will not confess them before the Father and His holy angels." E 237.

Verse 2. So I opened my mouth, and he caused me to eat that roll.

So then we collect our senses to give the closest attention lest errors slip in. Even then, unless He causes us to eat the roll of Truth, we miss a great deal. After studying the Tabernacle fifty times thoroughly, we still need constant renewing of memory.

Verse 3. And he said unto me, Son of man, cause they belly to eat, and fill they bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

The Truth, especially the deep things of the spirit, grow constantly sweeter and sweeter as we absorb more and come to maturity in the likeness of our Lord.

Verse 4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

Now we are prepared to speak to the house of Israel, new creatures of the Gospel Age, and Israelites indeed of the Millennial Age. We are now getting acquainted with God and able to introduce Him to others.

Verse 5 and 6. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel: 6 'Not to many people of a strange speech and of a hard language, whose words thou canst not understand; surely, had I sent thee to them, they would have harkened unto thee.

We are not to speak so much to the heathen as to those who can understand the Divine Plan of the Ages: the High Calling now, and Restitution in the coming Millennial Age.

Verse 7. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent [disrespectful] and hardhearted [unfeeling].

The House of Israel seem to have been the principal ones, but influenced of Satan and the evil spirits ever since they became God's chosen people. In no other way can we explain their senseless spirit of opposition to God who was so good to them.

Verses 8 and 9. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads, 9 As an adamant, [stone, (diamond)] harder than flint, have I made they forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

However, God watched over Ezekiel His prophet to make him stronger than Satan and all his minions. One with God is surely a majority. Proper *love* for God casts out all fear and danger from them.

Verses 10 and 11. Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. 11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith Jehovah God, whether they will hear, or whether they will forbear.

"Man shall not live by bread alone but by every word that proceeds from the mouth of God." Nothing He has said returns to Him void, but contains a blessing for us.

Verse 12. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of Jehovah from His place.

Having arrived at this conclusion we are ready now to properly hear the voice of God as He speaks to us through His Word the message of Present Truth by Pastor C. T. Russell from 1879 to 1916 A.D.

Verse 13. I heard also the noise of the wings of the living creatures * that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

The noise of the wings of the four attributes of God speak to us of the progress of the Divine Plan of the Ages, of which we were ignorant. The wheels tell us of times and seasons in that Plan, yes even ages: and they tell us altogether of a great rushing sound of the work of the harvest of the Gospel Age, and the preparation for the Millennial Age and its New Covenant for the blessing of all the families of the earth.

Verse 14. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit: but the hand of Jehovah was strong upon me.

Ezekiel here represents Pastor C. T. Russell who was so persecuted by the Protestant ministers through the paper, "The Brooklyn Eagle," as to cause him to go in the bitterness of spirit for some time. But God sustained him

* See Footnote on Ezek 1:5.

and brought him off more than a conqueror.

Verse 15. Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

Pastor Russell was held back a figurative half-hour before putting out Tabernacle Types and Shadows. He was astonished also, like Ezekiel, for the seven days waiting for the judgment or approval of the pilgrim brethren. See '06-3824 c 2 to 3825.

Verses 16 and 17. And it came to pass, at the end of seven days, that the word of Jehovah came unto me, saying, 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from Me.

Then was Ezekiel, and later Pastor Russell, appointed to the position of watchman - like Habakkuk.

SET AS A WATCHMAN - Ezekiel 3

"Hear the word at my mouth and give them warning from me" - Ezekiel 3:17.

"Ezekiel ranks among the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious trouble upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

"It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand, and we might say, are not understood by Christendom today - things which God did not wish to have understood either by Ezekiel's brethren held captive in Babylon, or, as a matter of fact, not understood by most in Christendom today. The solution to understanding these prophecies finally came to the neophyte Christian Church upon the giving of the holy Spirit at Pentecost - things which would be 'meat in due season' for the spiritual Israelites throughout the age.

"For instance, when Ezekiel [18:4] tells the people, 'The soul that sinneth, it shall die,' he was delivering a truth applicable to the Gospel church during this age, and a truth which will be applicable to the entire world during the Messianic reign, but which was not truth to be understood nor applicable to the Jews at the time of its utterance. Why? Because the whole world at that time was lying in the wicked one; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

"The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the divinely appointed way - through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as far Israel's Law Covenant, it was merely typical, that is, illustrative of the New Covenant of the future, and we have the Apostle's word for it that the sacrificial aspects of animals contained in the Mosaic law covenant could not make anything perfect.

"No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for a Savior."

"When Ezekiel [18:2] refers to the proverb that 'the fathers have eaten a sour grape and the children's teeth are set on edge,' he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited genetically from Father Adam has been provided by Jehovah through His only Begotten Son, our Lord Jesus Christ, the world's Redeemer." '11-4881.

"TIMES OF RESTITUTION"

"In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the Divine Plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to

Ezekiel

bring them back into His favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, *hades*, *sheol*.

"The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for His own Name's sake - of His own good pleasure in Himself from before the foundation of the world. This is the purpose which He declared to Enoch, saying that in due time Messiah would 'come with myriad's of holy ones' to establish justice and righteousness in the earth, to bless the people. This is the same message which God declared to Abraham, saying, 'In thy seed shall all the families of the earth be blessed.' This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

"This description is found in verses 40 to 60 [Ezek. 16], the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and He shall be pacified toward them in respect to all of their idolatrous doings of the past. God's promises to them were not, and I repeat, were not - due to their religiosity but to the religiosity of their forefathers, Abraham, Isaac, and Jacob, who received the promises of God which were never fulfilled during their lifetimes. Yes, this pacification of Divine Justice is found in the redemption accomplished through our Lord and Savior Jesus Christ.

"Ezekiel is one of the prophets referred to by St. Peter as prophesying respecting coming 'times of restitution' - blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall be elected to be the royal priesthood and shall be glorified with the Great Prophet, Priest, King, Mediator, their Head and Lord Jesus Christ. St. Peter declares that those coming 'times of restitution' are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets - Acts 3:19-23.

Acts 3:19 thru 23, "Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from presence of the Lord, 20 and he may send Jesus Christ, who was foreordained for you, 21 whom heaven indeed must receive till times of restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. 22 Moses indeed said, A prophet shall Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you. 23 And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people."

"Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the Great Teacher, the Redeemer; he also represented the members of the Bride of Christ whom the Glorious Head may, from time to time, use as His mouthpieces."

"Ezekiel [3:15] was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the willfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel Age is not to the whole world, but, as the Scriptures declare, 'To him that hath an ear to hear.' St. Paul uses this message, saying, 'The wages of sin [*from the beginning until now*] is death, but the gift of God is eternal life, through Jesus Christ our Lord.' - Rom. 6:23" '11- 4881.

NOT TORMENT BUT DEATH

"It is worthy of note here [Ezek. 18:20] that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, 'The soul that sinneth, it shall die.' In other words, God declares that He will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, 'Turn ye, turn ye, for why will ye die?' And again, 'He that hath the Son hath life, and he that hath not the son shall not see life [everlasting], but the wrath of God abideth on him' - the wrath or sentence of death everlasting (Ezekiel 33:11; 1 John 5:12; John 3:36).

Ezek. 18:20. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Ezek. 33:11 "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but

that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

1 John 5:12. "He that has the Son has life: he that has not the Son of God has not life."

John 3:36. "He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him."

"In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty bound to make clear this feature of the Divine program, namely, that all willful sin will bring death; that all willful sinners, as St. Paul declares, shall be punished with everlasting destruction - not with everlasting torment (2 Thess. 1:9, "who shall pay the penalty everlasting destruction from presence of the Lord, and from the glory of His might"). Every member of the body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet." '11 - 4881.

Verses 18-21. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. 19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

THE WICKED HUSBANDMEN

Mark 12:1-12; Matt. 21:33-46; Luke 20:9-19

"They will reverence my son."

This parable was very promptly recognized by the Jews as a spoken against them (Mark 12:12, "And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away."); and so aptly did it represent their state of heat that its only effect was to arouse them to renewed energy to fill up the iniquitous measure of their guilty fathers and so fulfill the final prediction of the parable - Verse 13, "And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking."

"The foundation of the parable is the very similar language of the prophecy of Isaiah 5:1-7, which is explained thus: 'For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry' - Verse 7.

"The parable, briefly interpreted, would read thus: 'A certain man (God) planted a vineyard ('the house of Israel' - Isa. 5:7. See also Psa. 80:14, 15, Jer. 2:21) and set a hedge about it (the divine law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the assistance of His faithful servants, all of which served to separate them from ungodly, surrounding nations, and to protect them from their influence), and digged a place for the winevat (or wine press, including the trough in which the grapes were pressed and the vat for the reception of the juice pressed from them. Thus God represents the various advantages conferred upon Israel, such as the worship of the sanctuary, the wonderful leadings of Jehovah, the teachings of the prophets, all of which should have caused the vine, Israel, to yield a large increase of precious fruit and caused her vats to overflow with wine. Well did the Jehovah God inquire through His prophet: 'What could have been done more to My vineyard that I have not done in it?' - Isa. 5:4), and built a tower (a watch tower, for the protection of the vineyard - representing God's care over it in setting watchmen, the prophets and others, upon the towers of Zion - Ezek. 3:17; Isa. 62:6; Jer. 6:17, "And I have raised up for you watchmen, Attend ye to the voice of the trumpet. And they say, 'We do not attend.'" -- and let it out to husbandmen (the priests and leaders of the people, whose duty it was to instruct and to lead in the right ways of the Jehovah God, which they were miserably failing to do), and went into a far country (left the vineyard thus prepared and equipped with every advantage to insure an abundant harvest, which He had a right to expect at the appointed harvest time, in which those addressed were

then living).’

“The fruits which the Lord had a right to expect from Israel, in view of all His favors to them as a people, were gratitude, love, obedience, meekness and readiness of mind and heart in the end of the age to follow the further leading into the new paths and the greener pastures of the Gospel dispensation, through the long promised, and then present, Messiah, the Son of God. These fruits, properly cultivated all through the age, would also have been manifested in a proper treatment of the prophets and in giving heed to their counsel and warnings; but the fruit was sadly lacking.

“Verse 2. ‘And at the season (at such times as it was proper to expect some fruit) He sent to the husbandmen a servant (a prophet or teacher), that He might receive *from the husbandmen* - (through their influence; for the rulers in Israel because of their influence and power, were held specially responsible for the course of the nation, although this did not relieve the masses of the people, the individuals of the nation, from responsibility) of the fruit of the vineyard.’

“Verses 3-5 refer to the shameful handling of those worthy servants of the lord. See also Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20, 21; 36:16; Acts 7:52; Heb. 11:35-38.

Jer. 37:13-21, “And it cometh to pass, he is at the gate of Benjamin, and there [is] a master of the ward — and his name is Irijah son of Shelemiah, son of Hananiah — and he catcheth Jeremiah the prophet, saying, ‘Unto the Chaldeans thou art falling.’ 14 And Jeremiah saith, ‘Falsehood — I am not falling unto the Chaldeans;’ and he hath not hearkened unto him, and Irijah layeth hold on Jeremiah, and bringeth him in unto the heads, 15 and the heads are wroth against Jeremiah, and have smitten him, and put him in the prison-house — the house of Jonathan the scribe, for it they had made for a prison-house. 16 When Jeremiah hath entered into the house of the dungeon, and unto the cells, then Jeremiah dwelleth there many days, 17 and the king Zedekiah sendeth, and taketh him, and the king asketh him in his house in secret, and saith, ‘Is there a word from Jehovah?’ And Jeremiah saith, ‘There is,’ and he saith, ‘Into the hand of the king of Babylon thou art given.’ 18 And Jeremiah saith unto the king Zedekiah, ‘What have I sinned against thee, and against thy servants, and against this people, that ye have given me unto a prison-house? 19 And where [are] your prophets who prophesied to you, saying, The king of Babylon doth not come in against you, and against this land? 20 And now, hearken, I pray thee, my lord, O king, let my supplication fall, I pray thee, before thee, and cause me not to return [to] the house of Jonathan the scribe, that I die not there.’ 21 And the king Zedekiah commandeth, and they commit Jeremiah into the court of the prison, also to give to him a cake of bread daily from the bakers’ street, till the consumption of all the bread of the city, and Jeremiah dwelleth in the court of the prison.” *[Editor: Isn't it interesting how in just two generations from the righteous Hananiah came an unrighteous Irijah. -- Indeed Irijah, was the son of Shelemiah, who in turn was the son of Hananiah, who was a godly friend of Daniel. This Hananiah, you recall, whose name was changed to Shadrach, was one of the three Hebrews thrown into the fire by Nebuchadnezzar for refusing to bow down to his graven image.]*

1 Ki. 18:13, “‘Hath it not been declared to my lord that which I have done in Jezebel’s slaying the prophets of Jehovah, that I hide of the prophets of Jehovah a hundred men, fifty by fifty in a cave, and sustained them with bread and water?’”

1 Ki. 22:24-27, “‘And Zedekiah son of Chenaanah draweth nigh, and smiteth Micaiah on the cheek, and saith, ‘Where [is] this — he hath passed over — the Spirit of Jehovah — from me to speak with thee?’ 25 And Micaiah saith, ‘Lo, thou art seeing on that day, when thou goest in to the innermost chamber to be hidden.’ 26 And the king of Israel saith, ‘Take Micaiah, and turn him back unto Amon head of the city, and unto Joash son of the king, 27 and thou hast said, Thus said the king, Place ye this one in the house of restraint, and cause him to eat bread of oppression, and water of oppression, till my coming in peace.’”

2 Kings 6:31, “‘And he saith, ‘Thus doth God do to me, and thus He doth add — if it remain — the head of Elisha son of Shaphat — upon him this day.’”

2 Chron. 24:20, 21, “‘and the Spirit of God hath clothed Zechariah son of Jehoiada the priest, and he standeth over-against the people, and saith to them, ‘Thus said God, Why are ye transgressing the commands of Jehovah, and prosper not? because ye have forsaken Jehovah — He doth forsake you.’ 21 And they conspire against him, and stone him with stones by the command of the king, in the court of the house of Jehovah”

2 Chron. 36:16, “‘and they are mocking at the messengers of God, and despising His words, and acting deceitfully

Ezekiel

with His prophets, till the going up of the fury of Jehovah against His people — till there is no healing.”

Acts 7:52, “which of the prophets did not your fathers persecute? and they killed those who declared before about the coming of the Righteous One, of whom now ye traitors and murderers have become”

Heb. 11:35-38, “Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive, 36 and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment; 37 they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins — being destitute, afflicted, injuriously treated, 38 of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth”

Verse 6. “Having yet therefore one son, his well beloved (the Lord Jesus, who thus spake to them), He sent Him also last unto them, saying, They will reverence My Son.” Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation.

Verse 7. “But those husbandmen (the chief priests and rulers) said among themselves (they plotted privately and deceitfully, saying in substance), This is the heir (this man claims to be the king, the Messiah of the Jews). Come let us kill him, and the inheritance shall be ours (the desire to retain their prestige and power was the very object of the leaders in Israel in persecuting and finally crucifying the Lord).”

Verse 8 was a prophecy of the murderous culmination of the wicked purposes that were even then filling their hearts.

Verse 9 foretells the purpose of God to cast those wicked husbandmen out of their offices and to give His favors to others than the Jewish nation; viz., the Gentiles.

“Thus ended the parable with its awful significance of the triumph of evil; for full well the Lord knew that His days were numbered. But He did not wish to leave them with the idea that their triumph would be lasting, and so he called their attention to another prophecy (Psa. 118:22, 23), saying: Have ye not read this Scripture? - “The stone which the builders rejected is become the head of the corner: this was the Lord’s doing and it is marvelous in our eyes.”

“This was said in reference to His triumph in the resurrection and His future glory as the King of the whole earth, and prospectively, the King of a populated universe, for God having not created the earth in vain, has not created a fantastic universe of suns and planets in vain, but these glorious creations will some day be populated by righteous creatures.”

Verse 12 shows the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. Not a selfish thought stirred His generous soul. Here was goodness, purity, benevolence, grace, standing on the verge of an awful tragedy, with calmness, courage and composure doing the last works of His earthly life. He had not time for gloomy thoughts or fearful forebodings; He must be about the Father’s business. He must give the last words of testimony, of instruction, of warning, and fulfill all that remained to be fulfilled of the prophecies concerning Him in the flesh. Then He was ready to be offered for the sins of His people, and for the world - for just such ungrateful, wicked people as the Jews had proven to be, even under all their advantages; and as the Gentiles also were without those advantages.

“But, thank God, He shall yet see the travail of His soul and be satisfied.” ‘95-1795, 1796.

“The prophet Ezekiel says, “When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die’ And St. Paul adds (‘because they received not the love of the truth, that they might be saved’), God shall send them strong delusions, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness’ - Ezek. 3:20; 2 Thess. 2:11, 12. See also Heb. 6:4-8; 10:26-31.

Ezek. 3:20, “And in the turning back of the righteous from his righteousness, and he hath done perversity, and I have put a stumbling-block before him, he dieth; because thou hast not warned him, in his sin he dieth, and not remembered is his righteousness that he hath done, and his blood from thy hand I require.”

2 Thess. 2:11, 12, “and because of this shall God send to them a working of delusion, for their believing the lie, 12 that they may be judged — all who did not believe the truth, but were well pleased in the unrighteousness.

Heb. 6:4-8, “for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit, 5 and did taste the good saying of God, the powers also of the coming age, 6

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and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame. 7 For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God, 8 and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning”

Heb. 10:26-31, “For we — willfully sinning after the receiving the full knowledge of the truth — no more for sins doth there remain a sacrifice, 27 but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers; 28 any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die, 29 *of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despise?* 30 for we have known Him who is saying, ‘Vengeance [is] Mine, I will recompense, saith the Lord;’ and again, ‘The Lord shall judge His people;’ — 31 fearful [is] the falling into the hands of a living God.”

“We should observe specially in Heb. 10:29 the reference to a **sorer** punishment to be visited upon the covenant despisers of this age than that visited upon the same class in the Jewish age, because of the higher privileges and advantages received here, and despised. The death penalty there was a hasty visitation of the original Adamic penalty, but the death penalty here upon the willful covenant-despisers is the **second death** from which there is no escape.” ‘95 - 1869 c 2 p 3, 4.

GEHAZI SMITTEN WITH LEPROSY 2 Kings 5 and 6.

“Gehazi had in many respects been a faithful servant to Elisha. As a result, he had blessings of knowledge which the majority of people did not possess. With the knowledge came responsibility; hence the severe punishment inflicted upon the man for hypocrisy and deception. We are reminded of the text which declares that if a good man depart from his well-doing, and sin willfully, his past good deeds shall not be remembered, even as it is with the evil-doer who, coming to God with full repentance and change of heart, is forgiven and received into God’s family. His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind or body - Ezekiel 3:17-21; 18:20-24; 33:10-16.” ‘15 - 5781.

Ezek. 3:17-21, “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.”

Ezek. 18:20-24, “The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. 23 Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.”

Ezek. 33:10-16, “And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live? 11 Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 12 And thou, son of man, say unto the

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children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth. 13 When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die. 14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. 16 None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.”

Verse 22-23. And the hand of Jehovah was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with thee. 23 Then I arose, and went forth into the plain; and, behold, the glory of Jehovah stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

Ezekiel needed a valley of blessing, and God was prompt to give it to him. When Jesus shows His smiling face, that is the glory of God to us, and “there is sunshine in my soul.”

Verse 24. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

Shut thyself in the house of thy tabernacle; close the door of thine understanding around thee till the trouble be over-past. Then out of the Tabernacle comes the New Covenant for the blessing of all - the **desire** of all nations.

Verse 25. But thou, O son of man, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

So the activities of Ezekiel, and Pastor Russell, came to an end, to the relief of the clergy.

Verse 26. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor; for they are a rebellious house.

Thus they are held in death till the time comes to try all people under the New Covenant; and Ezekiel and Pastor Russell will be there, each in his appointed position.

Verse 27. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

He that heareth, let him hear. He that is holy, let him be holy; and he that is filthy, let him be filthy still. The fearful and unbelieving will have a part in the lake of fire and brimstone, which represents the Second Death.

CHAPTER 4.

Verses 1 - 3. Thou also, son of man, take thee a title, and lay it before thee, and pourtray upon it the city, even Jerusalem: 2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. 3 Moreover, take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Ezekiel was required to place himself in opposition to his beloved Jerusalem as an enemy to besiege it with much determination; and in pantomime to carry out that siege - a dangerous thing to do in the face and eyes of its citizens. So God's servants are sometimes called upon to do just that. Ezekiel had to make it very real. It was really a sign to the people or house of Israel. B 91; 66; F 19; C 294, 295.

“Although this trouble is divided into two portions it is all represented as coming against *one people*, as illustrated by the one capital city, Jerusalem, which was portrayed by the prophet as a part of his tableau

teaching.” ‘91-1341 c 2 top.

“In Acts 21:10, 11, the Agabus mentioned had already been manifest before the church, as specially used of the Lord in foretelling the famine which came upon not only Palestine, but a large part of the civilized world at that time (Acts 11:27). His prophecy therefore of bonds and imprisonment awaiting Paul at Jerusalem would have great weight with all the church. he accompanied it with signs, as was common with the prophets of olden time (Jer. 13:5; 19:10, 11; Ezek. 4:1-3; 5:1-4, etc., ‘97-2223.

Jer. 13:5, “So I went, and hid it by the Euphrates, as Jehovah commanded me.”

Jer. 19:10, 11, “Then shalt thou break the bottle in the sight of the men that go with thee, 11 and shalt say unto them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again; and they shall bury in Topheth, till there be no place to bury.

Ezek. 4:1-3, “Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it a city, even Jerusalem: 2 and lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about. 3 And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.”

Ezek. 5:1-4, “1 And thou, son of man, take thee a sharp sword; as a barber’s razor shalt thou take it unto thee, and shalt cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair. 2 A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. 3 And thou shalt take thereof a few in number, and bind them in thy skirts. 4 And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel.”

Verses 4 and 5. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of days that thou shalt lie upon it thou shalt bear their iniquity. 5 For I have laid upon thee the years of their iniquity, according to the number of days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

So Israel, the ten tribes, were notified that three hundred and ninety years from the beginning of their iniquity, idolatry, there would be an exodus worse than coming out of Egypt.

Verse 6. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

Remember that three hundred and ninety years were indicated by Ezekiel lying on his left side: for Israel, it was three hundred and ninety days; and then forty days on his right side for Judah. Three hundred and ninety from the introduction of idolatry into Israel, and forty years from the reformation of Josiah to the same date - the beginning of the seventy years desolation, as recorded in Jeremiah 29.

“A ‘prophetic year’ of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended symbolic use. It is neither a Lunar year of 354 1/3 days nor a Solar year of 365 1/4 days. The fulfillment of a prophetic year would mean 360 actual or Solar years of the common reckoning.” ‘96 - 1979 last p. OM 81 p 1.

Verses 7 - 11. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. 8 And, behold, I will lay bands upon thee, and thou shalt not turn three from one side to another, till thou hast ended the days of thy siege. 9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof. 10 And they meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. 11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

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Ezekiel's arm was uncovered to show the fierceness of the struggle. The lesson was so important that bands were laid on Ezekiel to help him carry it out. Sometimes also the service of God places one in great poverty; yet our bread and water are sure - and even the rent.

Verses 12 thru 15. "And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. 13 And Jehovah said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them. 14 Then said I, Ah Lord Jehovah! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. 15 Then he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon."

The poverty here indicated is a true picture of either the Jewish nation or the confederacy, as to *truth*.

Verses 16 and 17, "Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay: 17 that they may want bread and water, and be dismayed one with another, and pine away in their iniquity."

CHAPTER 5

Verse 1, "1 And thou, son of man, take thee a sharp sword; as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair."

A man's hair is considered in the Bible as of great importance - the hair of the head and the hair of a man's beard. In this verse, Ezekiel is told to regard his hair as representing people, the residents of Jerusalem. Even the weight of his hair represents portions of those residents.

Verses 2 to 4, "A third part * shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. 3 And thou shalt take thereof a few in number, and bind them in thy skirts. 4 And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel."

The cutting of the hair and weighing it indicates the severity of the judgment of God, strict judgment and exact wisdom, in which the inhabitants of Jerusalem were consigned to their several punishments. The third part burnt with fire in the city represents the Jews destroyed in the city where they had taken refuge. That part slashed by the knife represents those slain by the besiegers attempting to escape; and those scattered by the wind, those carried away captive. A few hairs which the prophet was told to bind in his skirt represent those who were left with Gedaliah, but who at his death were cast into a fiery condition, (Jeremiah, chapters 40 and 41.)

Verse 5, "Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her."

Palestine is the center of the land surface of the globe and indicates that Abraham is heir of the whole world. It is therefore at the center and at the border at the same time, where Orient and Occident meet (Isaiah 19:19, 20 - The Great Pyramid, "Termed by some as the "Bible in stone," is "set" in the midst of the land center of the earth.)

Isaiah 19:19, 20, "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. 20 And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender, and he will deliver them."

* A "third part" appears six times in verse 2. It is also found in Revelation 8:8-12 ten times, and elsewhere. Both Strong's and Young's Concordances agree that the Hebrew word "third" used here is "Shelishi" which means "part, rank, time." The Greek equivalent is "Tritos."

Verse 6, "And she hath rebelled against mine ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are round about her; for they have rejected mine ordinances, and as for my statutes, they have not walked in them."

Satan is largely responsible for the Jewish downfall, in the face of the goodness of God.

"The possession of the Truth - God's message - brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful message of salvation, His glorious plan, with its times and seasons.

"There is a difference between the operation of the Lord's Spirit in His children now and its operation in the days of the Prophet Jeremiah, and the other holy prophets. During the Jewish age the holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both His message in His written Word and the begetting of the Spirit, which gives us a spiritual understanding impossible to His people of past ages. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of 'the deep things of God,' some features of which were never revealed until the present time, even to the most faithful of the Lord's saints - 1 Thessalonians 5:1-6." '14-5489, last paragraphs.

Verses 7 thru 9, "Therefore thus saith the Lord Jehovah: Because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept mine ordinances, neither have done after the ordinances of the nations that are round about you; 8 therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee; and I will execute judgments in the midst of thee in the sight of the nations. 9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations."

This is figurative to natural Israel, but so real to nominal spiritual Israel, the confederacy. That is the culmination of the *permission of evil*.

Verse 10, "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments on thee; and the whole remnant of thee will I scatter unto all the winds."

The religious leaders of the confederacy will contradict one and another, tearing their creeds to pieces.

Verse 11, "Wherefore, as I live, saith the Lord Jehovah, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, and I also will have no pity."

The creeds are detestable to the Almighty: therefore the church union is detestable together.

Verse 12, "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds, and will draw out a sword after them."

A third part of the church union will die, withdraw membership, because of too much controversy. A third part will be overcome because of circumstances; and the remaining supporters will disperse to the four winds.

Verse 13, "Thus shall mine anger be accomplished, and I will cause my wrath toward them to rest, and I shall be comforted; and they shall know that I, Jehovah, have spoken in my zeal, when I have accomplished my wrath upon them."

Then, and not till then, will the religious leaders realize that God is not with them, nor has He ever been with them.

Verses 14-17, "Moreover I will make thee a desolation and a reproach among the nations that are round about thee, in the sight of all that pass by. 15 So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments on thee in anger and in wrath, and in wrathful rebukes; (I, Jehovah, have spoken it;) 16 when I shall send upon

them the evil arrows of famine, that are for destruction, which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread; 17 and I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken it.”

Isaiah 14:16 - F 618; Jeremiah 51:43, 44 - D 40

Isa. 14:16, “They that see thee shall gaze at thee, they shall consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms”

Jer. 51:43, “Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby. 44 And I will execute judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow any more unto him: yea, the wall of Babylon shall fall.”

The possession of the Truth - God’s message - brings with it great responsibility. The “doctrines of devils” mixed with the confused traditions and superstitious theories handed down from the Dark Ages, have been molded into man-made creeds - “the lightless lanterns of those who grope in darkness.”

The church union will remain in the memory of the whole world as a gigantic, religious effort and failure; it fails because built upon creeds, instead of the Bible, the Word of God. The heathen will be astonished to see the membership fall away so suddenly and completely. Even the civil governments will turn against it and throw it down.

JUSTICE - RIGHTEOUSNESS - THE FOUNDATION OF CHRISTIAN CHARACTER

“To do justice and judgment is more acceptable to the Lord than sacrifice.” “Behold, to obey is better than sacrifice and to hearken than the fat of rams.” Proverbs 21:3; 1 Samuel 15:22.

“God’s law demands justice. In Christian character justice, obedience to God’s laws, comes first; mercy and benevolence come afterwards. We do not know of a principle that the Lord’s people need to learn more particularly than this one of justice. As justice is the foundation of God’s throne and of God’s character, so justice must be the foundation principle governing the lives of His people. ‘14-5431.

CHAPTER 6

Verses 1 thru 4. “And the word of Jehovah came unto me, saying, 2 Son of man, set thy face toward the mountains of Israel, and prophesy unto them, 3 and say, Ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. 4 And your altars shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols.”

Abraham had inquired, “How shall I know that I shall inherit the land?” God’s answer to him was a Covenant concerning the land. That land, being the center of the land surface of the globe, makes Abraham heir of the whole world. It also makes the *land* of Israel very important; this is true to such a degree that the land should be as clean and holy as the promised seed. The land and the seed go together; neither should be defiled. The land had been defiled by the Jews; and Ezekiel was ordered to bring them to account for it. Therefore it is known as *The Holy Land*. Idolatry defiles not only the people of God but also the very land, making it no fit place for Abraham.

Verses 6, 5, 7. “In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be abolished.”

Verse 5, “And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones round about your altars.”

Verse 7, "And the slain shall fall in the midst of you, and ye shall know that I am Jehovah."

So it is today. The Jewish people are far out on a limb, as the saying is, as regards their religion and religious observances. They are not receiving any acknowledgment from God, and are trusting entirely to their own strength and ways or idols - plans of operation. Still they say, We are God's covenant people; and some of them make sport of the word "Messiah." But as far as the covenant relationship is concerned many of them are among the slain.

Verses 8 and 9, "Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries. 9 And those of you that escape shall remember me among the nations whither they shall be carried captive, how that I have been broken with their lewd heart, which hath departed from me, and with their eyes, which play the harlot after their idols: and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations."

Yet a remnant of orthodox Jews can be found; for I will save the tents of Judah first - every Israelite indeed will be a member of that tribe of Judah.

Verses 10 and 11. "And they shall know that I am Jehovah: I have not said in vain that I would do this evil unto them. 11 Thus saith the Lord Jehovah: Smite with thy hand, and stamp with thy foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence."

The Jewish nation today is in a terrible, lost condition which is entirely due to their forsaking God. He blessed them as long as they were faithful to their Law Covenant. And even yet He holds out to them the promise of a New Covenant, which includes the blessing of all the families of the earth. It seems that many of them would prefer that their misery continue than to see the Gentiles share their blessing. But God urges Ezekiel to be very vigorous in promulgating this message to them.

Verse 12, "He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my wrath upon them."

In the last phase of Jacob's trouble, God will straighten them all out; He will charge them directly with the crucifixion of their Messiah. Then they will not feel so bitter toward the Gentiles.

Verse 13, "And ye shall know that I am Jehovah, when their slain men shall be among their idols round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet savor to all their idols."

The Jews are going to give up their own ideas, finally, and give ear to the New Covenant message; and they will become dead to all their wonderful ideas by which they are being obsessed now. What a pleasure it will be to lead them out of Egyptian darkness and into the marvelous light of Present Truth.

Verse 14, "And I will stretch out my hand upon them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations: and they shall know that I am Jehovah."

So Diblath, the everlasting circle in which they are traveling, and have been for nineteen hundred years, will finally come to a break through. Again will be heard the commandment, "Let my people go!" This time Pharaoh will hear, and will become unable to hold them again - never, throughout eternity.

CHAPTER 7

Verses 1 thru 9, "Moreover the word of Jehovah came unto me, saying, 2 And thou, son of man, thus saith the Lord Jehovah unto the land of Israel, An end: the end is come upon the four corners of the land. 3 Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. 4 And mine eye shall not spare thee, neither will I

have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am Jehovah. 5 Thus saith the Lord Jehovah: An evil, an only evil; behold, it cometh. 6 An end is come, the end is come; it awaketh against thee; behold, it cometh. 7 Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near, a *day of tumult*, and not of joyful shouting, upon the mountains. 8 Now will I shortly pour out my wrath upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. 9 And mine eye shall not spare, neither will I have pity: I will bring upon thee according to thy ways; and thine abominations shall be in the midst of thee; and ye shall know that I, Jehovah, do smite.”

“Let us remember that we are already entering the great ‘day of recompenses’ (Ezek. 7:7-26).” 05-3619.

These verses had a partial fulfillment in seventy A.D., but not as complete as when six million Jews were cremated by orders of Hitler, et al. There were about six million Jews in the world at the time of the crucifixion of Jesus Christ at Calvary. They said, ‘His blood be upon us and upon our children.’ That was completed in that terrible holocaust which included the four corners of the land. Thus and then was reached the end of that curse they put upon themselves in thirty-four A.D. “The mills of God grind slow, but they grind exceeding small; through He wait with patience long, with exactness grinds He all.” The spirit of mourning is still to come. The *only* evil is for the conclusion of the punishment of the crucifixion. And it had been watching for them, and this opportunity, for a long time. God moves in a mysterious way His wonders to perform; and He often uses natural consequences to work it out. That cremation of six million men, women and children was not the sounding, or echo, of the mountains or kingdoms; it was something entirely new. So God’s fury was finally poured out, and the Jews are supposed to have learned their lesson. When they acknowledge their crime, they will receive a great blessing. They will call upon Jehovah, as Jehovah. Right now they refuse to use the word “Jehovah.” “That is My name!!!”

Verses 10 and 11. “Behold, the day, behold, it cometh: thy doom is gone forth; the rod hath blossomed, pride hath budded. 11 Violence is risen up into a rod of wickedness; none of them *shall remain*, nor of their multitude, nor of their wealth: neither shall there be eminency among them.”

Just now the violence the Jews are doing to the Pentateuch has grown into a rod of wickedness. None shall remain; all must confess and repent.

Sam Stern in “The Law of Moses and the Halacha” states: “The Halacha (Law of the Rabbis) changed the law of Moses to such an extent that it would not be recognizable to those who lived in the time of Moses, Joshua or the prophets. This Jewish law of today, the Halacha, is still being written. Rabbis of today still write new laws and regulations which every Jew must adhere to. There is a rule in the Talmud stating that every rule and regulation that a rabbi decrees is to be considered as coming from Mount Sinai. In this way the Halacha put the word of the rabbi equal to the Word of God, and in effect, it supersedes it.”

The Talmud stands between the Jew and God’s Word just as the creeds and decrees of Synods and councils stand between Christians and the Word.

Next to the Word, the inspired Word, the Truth, is the most precious thing in all the world. The only correct and divinely authorized standard is God’s own Word. Jesus said, “Thy Word is Truth” - John 17:17.

Verses 12 thru 15. “The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. 13 For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude thereof, none shall return; neither shall any strengthen himself in the iniquity of his life. 14 They have blown the trumpet, and have made all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof. 15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword: and he that is in the city, famine and pestilence shall devour him.”

The time for the last phase of Jacob’s trouble is here. Now will I gather all nations to battle against Jerusalem. The city shall be taken and spoiled and half of the city shall go into captivity. Then shall I go forth and that great Gentile army shall be destroyed, as when Joshua commanded the sun and moon to stay behind clouds.

Verse 16, “But those of them that escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity.”

Ezekiel

What a change of heart! all for the better. There is the "Valley of Blessing" for the mourners: "under the blessed protection of both the heavenly and the earthly phases of the Kingdom." D 652, Chapter 14, "Jehovah's Footstool Made Glorious."

Verses 17 thru 19, "All hands shall be feeble, and all knees shall be weak as water. 18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. 19 They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah: they shall not satisfy their souls, neither fill their bowels; because it hath been the stumblingblock of their iniquity."

Great will be their sorrow and self abasement on account of their treatment of Messiah, even though it turned out to fulfill prophecy and furnish atonement. Please see, "THE TIME OF THY VISITATION," 95-1846, 1847, AND "THE CONTRAST OF HUMAN PERFECTION AND HUMAN DEPRAVITY." '96-1963, 1964.

Verses 20 and 21, "As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein: therefore have I made it unto them as an unclean thing. 21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it."

The tabernacle was typical of the Law Covenant, the Gospel Age Covenant, and the Millennial Age Covenant. It has now disappeared, but the covenants are still sure, The *times of restitution* are here already.

Verse 22, "My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it."

The developing confederacy is the very evident fulfillment of this verse, and it will soon be felt throughout the earth.

Verse 23, "Make the chain; for the land is full of bloody crimes, and the city is full of violence."

The chain is being forged, of Catholics and Protestants. D 550-554.

Verse 24. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong t cease, and their holy places shall be defiled.

All of this is tending to anarchy, wherein they will be engulfed.

Verses 25 thru 27, "Destruction cometh; and they shall seek peace, and there shall be none. 26 Mischief shall come upon mischief, and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders. 27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am Jehovah." A 317.

Destruction is coming, instead of peace. The leaders of the confederacy will become discouraged; also the civil rulers or supporters will relinquish their support. The world will not be converted, or saved, by creeds; but by the Word of God in the restitution work spoken by the mouth of all the holy prophets. Christ died, a ransom for all, to be testified to all in due time. A 159 Chap. 9 "The name Christ shall be great throughout all the earth." '01-2847 c 1 p 3.

THE GREAT DAY OF JUDGMENT - ITS NATURE AND OBJECT

Jude 14, 15; Psalm 97:7-9.

Ezekiel

Jude 14, 15, "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, **15** to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

Psalm 97:7-9, "Let the sea roar, and the fulness thereof; The world, and they that dwell therein; **8** Let the floods clap their hands; Let the hills sing for joy together **9** Before Jehovah; For he cometh to judge the earth: He will judge the world with righteousness, And the peoples with equity."

"It is the love of God which brings judgment to the world.

"Every evil-doer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction. Every well-doer shall receive a reward. The work of that thousand-year judgment day will show men to what extent they are out of harmony with God, and will show them how to come into harmony with Him. By the conclusion of the Millennial age none will be in ignorance. As it is written: Isaiah 11:9. Furthermore, the Scriptures tell us that the judgments will be graded according to the light previously had, and sinned against. The willful sinner, after a hundred years' trial will be cut off in the second death.

"All who shall make use of the opportunities of that time making progress in character, will gradually go up the highway of holiness. They will be blessed more and more until they shall attain the full perfection of the earthly image and likeness of God which was lost in Adam. This will be the glorious outcome of the redeeming work of Christ. Then every knee shall bow and every tongue confess, to the glory of God. All who continue to prefer sin shall eventually be utterly destroyed in the eternal sleep of the second death. Then God will have a clean universe.

BLINDED TO THE REAL DIFFICULTY

"In this great time of trouble, the Lord will be a swift witnesses against every evil thing and will rebuke it, and thus all men will be taught of Him in ways of righteousness. But as yet the poor, blinded world, bound by the shackles of Satan, do not know themselves. They do not see that selfishness is the basis of their every move and ambition; that the number who are not thus moved and controlled are so insignificantly small as to be without weight and influence.

CHURCH FEDERATION NOW FORMING

"From our standpoint, the present gathering of the churches into a great Federation is the fulfillment of Scriptural prediction; and the Lord's intelligent, faithful, consecrated people are warned against having any part in any such Church Federation. The Word of the Lord regarding the matter is 'Say ye not A Confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid; but sanctify the Lord God in you hearts, and let him be your fear' - Isa.8:11-16.

"Dread to displease Him; but fear not men.

"The great fire of trouble with which this present age will end . . . will completely consume all earthly governments and institutions and will overthrow churchianity. These will be consumed in the fire of anarchy. Nothing shall be permitted to quench that fire, or hinder the utter destruction of present systems. But, praise God, when the fire shall have devoured the stubble and the falsities and deceptions of the present order, it will but have prepared the way for the great blessing which God has designed and provided, in His coming Kingdom. 'When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness' (Isa. 26:9). It will be a terrible chastisement, but it will be the necessary work of the skillful surgeon, who wounds but to heal.

"REFUGE OF LIES" SWEEP AWAY"

In our Lord's parable of building a house upon the rock or upon the sand, He gives a forceful picture particularly of the tests to come upon Christendom at the close of the age. Here His figure is that of a fierce storm, a flood, with mighty winds beating upon the faith structure of His professed followers, overflowing the faith of those not built upon Christ, the Rock, but built upon the sand. And so we see it today. A mighty downpour of truth is now in progress throughout Christendom. The great storm is now raging. The denominations of churchianity are trembling under the shock. Their foundations of human tradition, man-made theories, ignorance, 'doctrines of demons' (1 Timothy), are realized to be unsatisfactory. They are unable to stand before the great search-light of truth now being turned upon them. Ere long the storm of truth will wash out the quicksand foundation upon which nominal

Christianity is built, and her utter wreck will follow. Only the true people of God will be able to stand the test of this great day - now upon us!

"This is the same storm and flood mentioned by the Lord through the prophet Isaiah; Isa. 28:17-19. ('94-1625 c 2 of "The Pope and the Bible"; 1584 c 1 last p. c 2 p 1)

1 Tim. 4:1, "But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons."

Isa. 217-19, "And I will appoint judgment for a line, and righteousness for a plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. 18 And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, ye shall be trodden down by it. 19 As it passeth through it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be terror only to understand the report."

JUDGMENT DAY A TIME OF BLESSING

"The Apostle Paul declares Acts 17:31.

"The Gospel of Christ, good tidings, is to the effect that He who bought the world with His own precious blood is to become the Judge of all men, the living and the dead. 'All in the graves shall hear His voice, and shall come forth,' 'and they that hear shall live.' - John 5:28, 29, 25.

John 5:28, 29, "Wonder not at this, for an hour is coming in which *'all'* who are in the tombs shall hear his voice, 29 and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment.

John 5:25, "Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live."

"A new trial is to be granted to Adam and all his race. It will be an *'individual'* trial, under the enlightenment and uplifting influence of the great Messianic Kingdom Truly this is 'good tidings of great joy' to the world, the 'groaning creation.' Even though the great adversary has succeeded in deceiving the vast majority, even of Christians, into thinking to the contrary, this trial day, the day of judgment, is to come to all the sons and daughters of Adam, if they will. This great day which will be 'the desire of all nations,' is forcefully depicted by the Prophet David (Psa. 96-98).

Psalms 96:1-13, " Sing ye unto Jehovah a new song; sing unto Jehovah, all the earth. 2 Sing unto Jehovah, bless his name; publish his salvation from day to day. 3 Declare his glory among the nations, his wondrous works among all the peoples. 4 For Jehovah is great and exceedingly to be praised; he is terrible above all gods. 5 For all the gods of the peoples are idols; but Jehovah made the heavens. 6 Majesty and splendour are before him; strength and beauty are in his sanctuary. 7 Give unto Jehovah, ye families of peoples, give unto Jehovah glory and strength; 8 Give unto Jehovah the glory of his name; bring an oblation and come into his courts; 9 Worship Jehovah in holy splendour; tremble before him, all the earth. 10 Say among the nations, Jehovah reigneth! yea, the world is established, it shall not be moved; he will execute judgment upon the peoples with equity. 11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; 12 Let the field exult and all that is therein. Then shall all the trees of the forest sing for joy, 13 Before Jehovah, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness."

Psalm 97:1-12, "Jehovah reigneth: let the earth be glad, let the many isles rejoice. 2 Clouds and darkness are round about him; righteousness and judgment are the foundation of his throne. 3 A fire goeth before him, and burneth up his adversaries round about. 4 His lightnings lightened the world: the earth saw, and trembled. 5 The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth. 6 The heavens declare his righteousness, and all the peoples see his glory. 7 Ashamed be all they that serve graven images, that boast themselves of idols. Worship him, all ye gods. 8 Zion heard, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Jehovah. 9 For thou, Jehovah, art the Most High above all the earth; thou art exalted exceedingly above all gods. 10 Ye that love Jehovah, hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked. 11 Light is sown for the righteous, and joy for the upright in heart. 12 Rejoice in Jehovah, ye righteous; and give thanks in remembrance of his holiness."

Psalm 98:1-9, "Sing ye unto Jehovah a new song: for he hath done wondrous things; his right hand and his holy arm hath wrought salvation for him. 2 Jehovah hath made known his salvation: his righteousness hath he openly shewed in the sight of the nations. 3 He hath remembered his loving-kindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. 4 Shout aloud unto Jehovah, all the earth; break forth and shout for joy, and sing psalms. 5 Sing psalms unto Jehovah with the harp: with the harp, and the voice of a song; 6 With trumpets and sound of cornet, make a joyful noise before the King, Jehovah. 7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein; 8 Let the floods clap hands; let the mountains sing for joy together, 9 Before Jehovah, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity."

"How glad we are that our eyes have been anointed to see all these wonderful arrangements of our God! . . . How we rejoice that we can discern the silver living to these clouds of trouble, and know that the end will be glorious - that beyond the yawning chasm just before us, beyond the blood and tears of the coming whirlwind and tempest, the blessed Son of Righteousness will rise with healing and blessing in his wings; and mankind, broken and helpless and despairing, shall be led into the light and glory of the Kingdom of God's dear Son!" '14-5442, 5443; D chapters 13 and 14; A 296 - ch. 14; A 29, 49; '93-1560 c 1 and 1562 last p of discourse.

CHAPTER 8

Verse 1. "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me."

Three hundred and ninety days for Israel, and forty days for Judah, indicating four hundred and thirty years, were fulfilled in Ezekiel's life; and brought him to the sixth year, the sixth month, fifth day, and to the vision of this eighth chapter of Ezekiel.

Verses 2 and 3, "and I look, and lo, a likeness as the appearance of fire, from the appearance of His loins and downward — fire, and from His loins and upward, as the appearance of brightness, as the colour of copper. 3 And He putteth forth a form of a hand, and taketh me by a lock of my head, and lift me up doth a spirit between the earth and the heavens, and it bringeth me in to Jerusalem in visions of God, unto the opening of the inner gate that is facing the north, where [is] the seat of the figure of jealousy that is making jealous"

As he sat in his house with some elders he saw the likeness of an angel, or spirit being, who put forth a hand and took Ezekiel by a lock of his hair, the power of his mind, and brought him to an inner gate of the city of Jerusalem, to the place of an idol, purposely placed there to provoke Jehovah to jealousy; it was probably Baal or Moloch - the very opposite of Jehovah.

Verses 4 and 5, "and lo, there the honour of the God of Israel, as the appearance that I saw in the valley. 5 And He saith unto me, 'Son of man, lift up, I pray thee, thine eyes the way of the north.' And I lift up mine eyes the way of the north, and lo, on the north of the gate of the altar this figure of jealousy, at the entrance."

The gory indicated the presence of God, in spite of the insult. Looking toward the north, the seat of divine empire, Ezekiel saw this awful idol.

Verses 6 and 7, "And He saith unto me, 'Son of man, art thou seeing what they are doing? the great abominations that the house of Israel are doing here, to keep far off from My sanctuary; and again thou dost turn, thou dost see great abominations.' 7 And He bringeth me in unto an opening of the court, and I look"

These abominations should drive me from my sanctuary. Now look again and see great abominations, even at the door of the court; and behold, a hole in the wall, as though it had been walled up to make it more secret. All this was done with the connivance of the priests.

Verses 8-12, “and He saith unto me, ‘Son of man, dig, I pray thee, through the wall;’ and I dig through the wall, and lo, an opening. 9 And He saith to me, ‘Go in, and see the evil abominations that they are doing here.’ 10 And I go in, and look, and lo, every form of creeping thing, and detestable beast — and all the idols of the house of Israel — graved on the wall, all round about, 11 and seventy men of the elders of the house of Israel — and Jaazaniah son of Shaphan standing in their midst — are standing before them, and each his censer in his hand, and the abundance of the cloud of perfume is going up. 12 And He saith unto me, ‘Hast thou seen, son of man, that which elders of the house of Israel are doing in darkness, each in the inner chambers of his imagery, for they are saying, Jehovah is not seeing us, Jehovah hath forsaken the land?’”

Digging revealed a door, on the inside of which were illustrations of all the low, sensual, unholy things that Satan can introduce into the minds of men. The more religious, the more wicked are they. Seventy men were illustrated there, showing how degraded the Sanhedrin had become: fit only to lead Israel into sin, deluding themselves and others into thinking that Jehovah was not regarding them.

Verses 13-15, “And He saith unto me, ‘Again thou dost turn, thou dost see great abominations that they are doing.’ 14 And He bringeth me in unto the opening of the gate of the house of Jehovah that [is] at the north, and lo, there the women are sitting weeping for Tammuz. 15 And He saith unto me, ‘Hast thou seen, son of man? again thou dost turn, thou dost see greater abominations than these.’”

The worship of Tammuz or Adonis (the god of marriage and families) by maidens was perversion of the true worship of God, and was very serious. Still there is greater wickedness.

Verses 16-18, “And He bringeth me in unto the inner court of the house of Jehovah, and lo, at the opening of the temple of Jehovah, between the porch and the altar, about twenty-five men, their backs toward the temple of Jehovah, and their faces eastward, and they are bowing themselves eastward to the sun. 17 And He saith unto me, ‘Hast thou seen, son of man? hath it been a light thing to the house of Judah to do the abomination that they have done here, that they have filled the land with violence, and turn back to provoke Me to anger? and lo, they are putting forth the branch unto their nose! 18 And I also deal in fury, Mine eye doth not pity, nor do I spare, and they have cried in Mine ears — a loud voice — and I do not hear them.’”

There were about twenty-five men, with their backs to the temple, worshipping the sun instead of Jehovah! What could be greater sin or infamy? Justice calls for the fury of God’s anger, to the point of death.

“. . . These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; *but I will reprove thee, and set them in order before thine eyes.*

“Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver” - Psa. 50:1, 4, 7, 16-22.” D 75.

Psa. 50:1, “A Psalm of Asaph. The God of gods — Jehovah — hath spoken, And He calleth to the earth From the rising of the sun unto its going in.”

Psa. 50:4, “He doth call unto the heavens from above, And unto the earth, to judge His people.”

Psa. 50:7, “Hear, O My people, and I speak, O Israel, and I testify against thee, God, thy God [am] I.”

Psa. 50:16-22, “And to the wicked hath God said: What to thee — to recount My statutes? That thou liftest up My covenant on thy mouth? 17 Yea, thou hast hated instruction, And dost cast My words behind thee. 18 If thou hast seen a thief, Then thou art pleased with him, And with adulterers [is] thy portion. 19 Thy mouth thou hast sent forth with evil, And thy tongue joineth deceit together, 20 Thou sittest, against thy brother thou speakest, Against a son of thy mother givest slander. 21 These thou didst, and I kept silent, Thou hast thought that I am like thee, I reprove thee, and set in array before thine eyes. 22 Understand this, I pray you, Ye who are forgetting God, Lest I tear, and there is no deliverer.

“Though God has kept silence during all the centuries wherein evil triumphed in His name and His true saints suffered persecution in multiplied forms, He has not been oblivious to those things; and now the time has come whereof He spoke by the prophet, saying, ‘*But I will reprove thee, and set them in order before thine eyes.*’ Let all who would be awake and on the right side in these times of tremendous import mark well these things, and see how perfectly prophecy and fulfillment correspond.” D 112.

CHAPTER 9

Verse 1, “Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand” D. 527 - chap. 11.

This chapter is a condensed account of the operations of Present Truth concerning the harvest work of this Gospel Age, under the direction of Pastor C. T. Russell: for the completion of the Little Flock Class, the 144,000, the promised seed of Abraham. The angel of the Lord cried with a loud voice, indicating the importance of the message and its urgency. The destroying weapon is the Bible, which is the Word of God, for the destruction of errors.

Verse 2 “And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen [See TS 36], with a writer’s inkhorn by his side. And they went in, and stood beside the brazen altar[See T22].”

Six men heard the call and came from the North (the seat of divine empire), the spirit begotten condition. One among them, he who became Pastor Russell, prepared to do much writing - several million volumes went forth. These men all stood by the copper altar, which represents the doctrine of the *ransom*.

“The teaching of the Bible is a ransom for all - of a price paid by Jesus for us, on account of our sins, on account of, or through which, present access to God, and future blessings upon all depend. It is the scarlet thread running through all the Scriptures.” ‘86-876.

1 John 4:1-3: by this test all so-called ‘Orthodox’ doctrines are condemned, because none believe that our Lord literally came in the flesh, “Was made flesh”; and the theory of Universalists and Unitarians is likewise rejected because of the general denial that our Lord had any prehuman existence and hence that He ‘came.’ All deny that the Lord Jesus was ‘made flesh,’ came in the flesh’ - *became flesh.*” ‘87-980.

1 John 4:1-3, “Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world. 2 Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God; 3 and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that of the antichrist, which ye have heard that it comes, and now it is already in the world.”

Zion’s Watch Tower October, 1887, p. [980] THE SPIRIT OF ANTICHRIST

1 John 4:3.

[[“ . . . and every spirit *which does not confess Jesus Christ come in flesh* is not of God: and this is that of the antichrist, which ye have heard that it comes, and now it is already in the world.”]]

[Verse 3. *Every spirit* “Every teacher, that confesseth not Jesus, is not of God — has not been inspired by God. The words en sarki elhluqota, **is come in the flesh**, are wanting in AB, several others, both the Syriac, the Polyglot Arabic, AEthiopic, Coptic, Armenian, and Vulgate; in Origen, Cyril, Theodoret, Irenaeus, and others. Griesbach has left them out of the text.]

While the world and its spirit are quite contrary to Christ and the Spirit of Christ, and might therefore without incorrectness be termed anti-Christ (*against* Christ), yet this term as used in Scripture is never applied to the world, but *always* to professed Christians who have turned aside from the truth, and who, by becoming advocates of error, are in Christ’s name opposing Him, His followers, and His doctrines.

We are well aware that many regard it in a contrary light considering the term antichrist as belonging to worldly

opponents of all who profess Christ in any manner - infidels, heathens, Mohammedans, etc. That this view is incorrect we can prove readily by citing here every text in the Bible containing the word antichrist, and pointing to some statement in the context which unmistakably *fixes* it upon some professing to be Christ's followers. This is an important point, as it overthrows completely a wide-spread belief, and opens our eyes to look for antichrist in a quarter in which many may not have thought to look before. Actually, the prefix *anti*, signifies more than *against*, it contains the double thought of *instead* and *against*.

The word antichrist occurs four times, 1 Jno. 2:18, 22; 4:3; 2 Jno. 7.

1 John 2:18, "Little children, it is last hour, and, according as ye have heard that antichrist comes, even now there have come many antichrists, whence we know that it is last hour."

1 John 2:22 "Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son."

2 John 7, "For many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and the antichrist."

This class meant is easily discerned from the general tenor of John's epistles and from the following pointed statements: "They went out from us, but they were not of us." "They are [really] of the world [though professing otherwise], therefore speak they of [or according to the spirit of] the world, and the *world* heareth them." (1 John 2:19; 4:5.) Other scriptures mention and describe the same class, but by different names. Paul in 2 Thess. 2:3, following the same vein of thought as in Rom. 6:6, *personifies* the system of error which he saw would arise, and speaks of it as the "Body of Sin," counterfeiting and opposing the "Body of Christ," naming it here as an organized body, "The Man of Sin."

2 Thess. 2:3, "Let not any one deceive you in any manner, because unless the apostasy have first come, and the man of sin have been revealed, the son of perdition"

Rom. 6:6, "knowing this, that our old man has been crucified with, that the body of sin might be annulled, that we should no longer serve sin."

He makes no reference to a sinful individual; for there are and have been in the past, and were in and before Paul's day, horribly depraved creatures of the human race, than whom worse could scarcely be conceived of; and the Apostle was not passing all these by to speak of some individual preeminently vile and vicious. No, he sees and tells us of a system of evil and error, the embodiment of evil, the opponent and counterfeit of the Body of Christ, - the antichrist Body. But only those who have learned that the true church is the "Body of Christ" can appreciate how the counterfeit nominal system, the "Man of Sin, " is the antichrist. But we refer to this merely to note the fact that the Apostle Paul mentions that this "Man of Sin" system arises in the church, and professes to be in and of the temple - the Church of the living God (Compare 2 Thes. 2:4 and 1 Cor. 3:16, 17; Eph. 2:21.) and not of the world. He declares this to be an *apostasy*, a falling away from the truth.

2 Thes. 2:4, "who opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down in the temple of God, shewing himself that he is God."

1 Cor. 3:16, 17, "Do ye not know that ye are temple of God, and the Spirit of God dwells in you? 17 If any one corrupt the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

Eph. 2:21, "in whom all building fitted together increases to a holy temple in the Lord;

But it is not our purpose here to discuss antichrist: this we have done previously and may again, but we solely call attention to one point of antichrist's erroneous teaching which is very injurious as a *source* of many other errors. This point of error is particularly pointed out to be by John, the Apostle, who specially *represented us* who are alive and remain unto the *parousia* (presence) of our Lord (John 21:22, "Jesus says to him, If I will that **"he"** [Not the beloved Apostle John who died in approximately 100 A.D, but Jesus was speaking representatively of the present body of Christians, those "consecrated" and "born again Christians" on and after the year 1874, who are symbolically designated (*foot-members*)] *abide until I come, what to thee? Follow thou me.*"; and he tells us that it

is common to every theory and class claiming to be Christ's followers and soldiers of the cross, who are *really opponents* to the counterfeits of the true body of Christ. Remember that the individuals *in* these great counterfeit systems, and *bound by* their errors, are not all *of them*, and do not all properly belong to them, and hence it is, that by the *truths* now being uncovered and presented to such, as "meat in due season," God is calling *His people* out of those systems to which they do not *really* belong, saying, "Babylon is fallen! Come out of her, *My people*." But what, you ask, is this one notable point of error upon which all antichrist systems agree, and which blinds many to other truths, and opens the way to errors? Surely, we answer, it is a point long and deeply covered under hoary, ancient traditions which are treasured and esteemed venerable and sacred. The Adversary buried this first and deepest, realizing the necessity of keeping the truth out of sight and of arousing prejudice against it. This being the case, prepare yourselves to find it a test which you would never have thought of had the Apostle not pointed it out, but which, once clearly seen, proves today, to be an oracle in the light of which every system of doctrine may be quickly tried, whether it be of the spirit of truth or the spirit of error, the diabolical spirit inculcated any and all antichristian systems.

The passage to which we refer is in the frontispiece of this article (1 John 4:3), which in the oldest and the most correct, the Sinaitic MS. reads thus: "Every spirit [theory, doctrine] that confesseth not that Jesus the Lord is come in flesh, is not of God: and this is the spirit [theory] of antichrist, whereof you have heard that it cometh; and even now already "is it" in the world."

Ah! you say, that is not a test, for all Christians and all theories, even the worldly, confess that. Not so, we answer; you do not get the *depth* of the Apostle's statement; your view of his words would make them and him foolish indeed. The world does not confess Jesus to be "Lord;" so that shuts the world out; and as we examine closely we will find few of the professed Christian systems ready to confess that Jesus, our Lord ***came in the flesh***. To do so, would contradict their creeds old and new. It is the general view, that the *real man* is not flesh, but a *spirit* being which lives for a while in a body or house of flesh; consequently by such the *flesh* is no more recognized as the person, than the garments put on and off. Furthermore it is claimed by many, that in our Lord Jesus' case, *He* was really and truly the Father, Jehovah, who thus for a time *appeared in flesh*, but that *He* Himself was not flesh; that he appeared to be tried and tempted in all points, but was not really tried at all; that He appeared to suffer and die, but did not actually suffer, nor did He *really die* for our sins, but merely dropped the flesh as a garment remaining really alive as before for, they say, God is immortal and *cannot die*, and their claim is that in leaving the *glory* which He had with the Father before the world was, He did not *become* flesh or "come in flesh," but still remained a spirit being and came *into* a flesh body and only appeared *like men, like* the seed of Abraham, though all the while really was the almighty immortal Jehovah. They say that it was the *God* Christ Jesus was appeared to or pretended to die for our sins, and contradict the Apostle's statement that it was "the *man* Christ Jesus" who gave Himself a ransom, a *corresponding* price [Greek, antilutron] for all. (1 Tim. 2:6.) Yet we see some go to a further extreme and hear them sing -

"Well might the sun in darkness hide
And shut his glories in,
When *God the mighty Maker died*
For man the creature's sin."

But in this poetic slip only a few can recognize the inconsistency. Some even going so far as to deny God's immortality, claim that it required the death of a *God* to atone for the sin of man, not seeing that this is contrary to scripture which demands not a God's life for the life of a man, but a perfect man's life, as a *ransom* or substitute for the forfeited life of the first perfect man - a *corresponding* price.

Still others, anxious apparently to get away from the straightforward, simple doctrine of the ransom, figure the dying out of their way by saying that the real, spiritual Christ died *to sin*, and let His flesh body die as an example of how we should do the same. They do not stop to account for the uselessness of such an example, to those who cannot avoid dying.

But all these, with their various shades of difference, stand firmly, shoulder to shoulder, on the one point mentioned by the Apostle - they deny that Jesus the Lord "*came in flesh*" or "*was made flesh*," as the same writer elsewhere states it. (John 1:14.) That His body was flesh and bones cannot be denied directly, hence their claim that the spirit being came *into* the flesh, but was always separate and distinct, and *not flesh*. But this does not fit: the Apostle does not say *into* [Greek *sarx egeneto* - literally, "became flesh."] (Jno 1:14). So we see that the text of believing that Jesus our Lord came in flesh, i. e., *became* flesh, would draw the line outside of so called "Orthodox" doctrines. The theory of Universalists and Unitarians, as generally held, is likewise opposed to Jesus being "*made flesh*," came in flesh" - *became flesh*.

Next notice that all these are not only without Scriptural sanction for their theories, but are positively and directly contradicted by the Apostles. We need not again quote the many passages in which our Lord and the Apostles declare that the Father and the Son are not the same person, etc., but notice the fact that the death, even the death of the cross, was the death of the real person, and not a pretended death of a body, while the real person or being slipped out alive and watched the proceedings. Every text touching on the subject in both the Old and New Testaments, treats it in the most positive manner, declaring that our Lord made His soul (His very being, Himself,) an offering for sin (Isa. 53:10), that he poured out His soul (His very being, existence, spirit unto death. (Isa. 53:12.) They declare that His soul was in *hades* (the state or condition of death) three days and not left there longer; that He *died*, that He was *dead*, and that on the third day *He* was raised to life by the Father's power. Our Lord Himself said that He came into the world to give His *psukee* (being, existence,) a ransom, a price, for all [the *psukee*, the being, or existence, of all men]. Speaking of what He gave for the life of the world, He represents Himself in a parable as giving *all that He had* to purchase the field (the world) with its treasure - all those whom He will bring back into harmony with God, chief and a first fruit, forever preeminent, being His Bride.

The Apostle Peter declares that He was our price, that He *redeemed* us, purchased us back out of death. Paul assures us not only that we were "bought with a price," (1 Cor. 6:20,) but in 1 Tim. 2:6, he tells us all about the purchase, saying "There is *one* God [not three] and *one* mediator between God and men, the *man* Christ Jesus." It was something that this *man* did that mediated, propitiated between the race of sinners and God, something that no one of them could do for another because all were sinners, and as such, each one himself was condemned to death. As a spirit being, as our Lord was before being "*made flesh*," He could not have mediated between God and men, because under God's arrangement *a ransom*, a CORRESPONDING price for the first sinner who precipitated the trouble, was the only way out of the dilemma. Neither an angel nor an arch-angel could give what he did not possess. They could not give a *human* nature in *exchange* for that which Adam had forfeited, for they had not human, but angelic, spiritual nature. So then, our Lord also a *spirit being*, with the Father in glory and honor before coming into the world, could not give the price of our redemption. In order to be able to give the price of what was necessary under God's perfect judicial law, He must give up His spiritual nature and *become flesh*, must be a *man*, not more nor less, indeed, a perfect and sinless *man*: *not imperfect and sinful as the fallen race has become as a result of Adam fall*, but perfect and sinless as the originator of our race was before He sinned and was stricken returning to the dust from which he was taken. Hence He "came in flesh" - "was made flesh" "became flesh," in order, as the Apostle expresses the matter (1 Cor. 15:21), that "as by *man* came death, by *man* also should come the resurrection of the dead." He became flesh (holy, undefiled) in order to pay the price or penalty against us, 'DEATH'. The Apostle urges (Phil. 2:7, 8) that though the obedience implies in becoming a *man*, in being made flesh, was great, yet the trial was severer still when our Lord as a boy and finally as a man having learned the divine plan by which He was to prove His entire submission to the Father's will, such submission would eventually lead Him to the ignominious suffering and death on the cross. However He was obedient even to the full, and dying for us as our ransom: *Wherefore* [for that reason] God hath *highly exalted* Him, giving Him station, dignity, and authority *far above* what He had originally as the arch-angel, where He was designated "The Logos,,"; indeed, raised or elevated to a higher state of existence, one having immortality, that is, the ability to generate life from within His own self, and placed on the very right hand of Jehovah God, to execute the remainder of the Divine Plan; to lift mankind from its degradation of sin and suffering, and reestablish the human race to the pristine human perfection of mind and body, much, much, more superior than Adam, having an experience of six thousand years of sin and suffering.

What our Lord gave is clearly stated by Paul; for continuing the above quoted testimony, that "There is *one* God and *one* Mediator, the *man*, Christ Jesus," he tells us how He mediated, what He gave for us. He says - "Who gave *Himself* a ransom for all." This settles the matter that our Lord was *flesh*, a *human* being, and a perfect one at that, for as usual with Paul he expresses himself in unequivocal terms. He uses the Greek word *antilutron* which signifies *a corresponding price*, where in English we have the word ransom.

Now consider well the import of this, and you will see that it contradicts every antichrist system; for Paul shows that before sin entered the world there was no death, (Rom. 5:12) hence the one (Adam) who first sinned was a *perfect human being*, and if our Lord gave a corresponding price, He must have been a perfect human being *when* he gave himself *for* Adam and all who shared in Adam's sin and penalty.

John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus "*in flesh*," claiming, with the heathen an impersonation, that the real one was inside the seen one, and preparing themselves by this error to deny their Lord, their Master the man Christ Jesus who gave *Himself* a ransom for all. Today, after centuries of triumph over the words of our Lord and of the Apostles, and over reason and common sense, this doctrine or spirit of antichrist known as that of the Trinity, is so firmly entrenched in the hearts of many, that they prefer to *deny* the Master's

words - "The Father is greater than I," and the Bible teaching that Christ came in flesh and gave Himself a ransom - prefer to deny anything rather than this theory of antichrist, which twists and disjoins every truth of Scripture, so long as it is held.

Note then the test of every spirit or doctrine, the test which will prove whether or not any faith is *well* founded, *surely* grounded on the ROCK, the true and only basis of faith, of which the Apostle declares - "Other foundation can no man lay than that which is laid, Jesus Christ." This test is given in few words, as we have seen, and can be easily and quickly applied to every doctrine or spirit with which you may come in contact. If it will not stand this God-given test you may be sure it is error and at once set it aside. If it agrees with this test you have proved it to be on the right foundation, well grounded, and you may go on proving all its details. This text, 1 John 4:3, in the oldest and most exact Greek MS., the Sinaitic, reads: -

"Every spirit [theory, doctrine,] that confesseth not that Jesus the Lord is come in flesh [become flesh] is not of God: and this is the spirit [theory,] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Remember that many *good* people, many of God's children have been blinded by the errors and sophistries of Satan, and while not *anti* or opposed to Christ at heart, have been beguiled by the great deceiver's falsities, promulgated even in the Apostle's days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now, in the "harvest" of this age, God causes the light to shine more clearly, for the reason that He is making the truth His "*sickle*" by which He will separate wheat from tares completely and finally. Therefore, put on the whole armor of God, that you may be *able* to stand - that you be not among the thousands to fall in this time of trial. - Psa. 91:7, 11, 12.

Polycarp: ". . . For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist;" and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan. Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from the beginning; "watching unto prayer," and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation," as the Lord has said: "The spirit truly is willing, but the flesh is weak. . . ."

Ignatius: ". . . Let no man deceive himself. Unless he believes that Christ Jesus has lived in the flesh, and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life, whether he be a king, or a priest, or a ruler, or a private person, a master or a servant, a man or a woman. "He that is able to receive it, let him receive it." Let no man's place, or dignity, or riches, puff him up; and let no man's low condition or poverty abase him. For the chief points are faith towards God, hope towards Christ, the enjoyment of those good things for which we look, and love towards God and our neighbor. For, "Thou shall love the Jehovah thy God with all thy heart, and thy neighbor as thyself." And the Lord says, "This is life eternal, to know the only true God, and Jesus Christ whom He has sent." And again, "A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets." Do ye, therefore, notice those who preach other doctrines, how they affirm that the Father of Christ cannot be known, and how they exhibit enmity and deceit in their dealings with one another. They have no regard for love; they despise the good things we expect hereafter; they regard present things as if they were durable; they ridicule him that is in affliction; they laugh at him that is in bonds. . . ."

THE EPISTLE OF IGNATIUS TO POLYCARP: ". . . Look for Christ, the Son of God; who was before time, yet appeared in time; who was invisible by nature, yet visible in the flesh; who was impalpable, and could not be touched, as being without a body, but for our sakes became such, might be touched and handled in the body; who was impassable as God, but became passable for our sakes as man; and who in every kind of way suffered for our sakes. . . ."

THE EPISTLE OF BARNABAS: ". . . For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [the Scripture] saith thus: "He was wounded for our transgressions, and braised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things

present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfill the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs, He preached [the truth] to him, and greatly loved him. But when He chose His own apostles who were to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he Who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me. . . ."

Verses 3 and 4 "And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. 4 And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof."

The message of Present Truth through the Tabernacle Types was given to Mr. Russell, enabling him to go through the city, Christendom, and put the mark of consecration on all who were mourning because of the errors of doctrine and creed in all churches.

Verses 5 and "And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; 6 slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house."

To the others he said, Present the Truth to all so convincingly as to condemn them for holding to the error; beginning not with the heathen but at my sanctuary, professing Christians, typified by the Holy of the Tabernacle.

Verse 7 "And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city."

The churches were now defiled by so many dead ones, especially the clergy, that they have had no message of life since that time. This setting forth of Truth was from 1876 to October 31, 1916.

Verses 8 and 9 "And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord Jehovah! wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem? 9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wrestling of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not."

This continued until it seemed that the churches would be denuded of members; for the word of the Lord was, Come out of her my people that ye partake not of her sins, and that ye receive not of her plagues.

Verses 10, and 11, "And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head. 11 And behold, the man clothed in linen, who had the inkhorn by his side,

reported the matter, saying, I have done as thou hast commanded me.”

What fellowship has light with darkness, or Christ with? “Belial” [*Where it is used as a name of Satan, the personification of all that is evil* (2 Cor. 6:15)] So Pastor Russell finished his work October 31, 1916, returned to Him and said, “I have done as thou hast commanded me.”

CHAPTER 10.

Verses 1 and 2, “Then I looked, and behold, in the firmament that was over the head of the cherubim,^{*} there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. [See A 92] 2 And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight.”

Mr. Russell was known as Pastor Russell from 1881 to 1916. Five years before that, in 1876, he had begun to look into the Scriptures; so his service lasted for forty years. In 1881, Ezekiel 10:1 was fulfilled upon him in that he received the understanding of Tabernacle Types. The heavens were opened and the glory of the Lord appeared. He wrote a book in 1881 called *Types and Shadows of the Better Sacrifices*. The Apostle Paul declares that these religious ceremonies were given to the Jews, and recorded for our admonition, upon whom the *ends* of the *ages* have come: the last end of the Gospel Age and the first end of the Millennial Age. The wheels represent those ages, and the types have power to burn errors to their destruction.

Verses 3 and 4, “Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. 4 And the glory of Jehovah mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah’s glory.”

The understanding of the types came first to Pastor Russell; not even the apostles were given the full meaning or application of them. In 1881, in January, it was given to Pastor Russell after three days of prayer, coming for the east side where cherubims stood. The house, the tabernacle, was filled with the cloud; but the court, the place of consecration, where Mr. Russell was, was filled with light to the glory of God. ‘06-3824 c 2 and 3825.

Isaiah’s Vision - Isaiah 6: “The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed - a glorious throne was there, and upon the throne the Lord. On either side of him, as representing the divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. The temple was full of glory-light and two of the seraphim cried, ‘Holy, holy, holy is Jehovah of Hosts.’ The two on the other side replied, ‘Let the whole earth be full of His glory.’ Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory.

“But when the voice declared, Let the whole earth be full of the Lord’s glory, the unreadiness of the world to receive the message was indicated by the shaking of the door-posts and the darkness beclouding the glorious scene. Then the fulfillment of this we see in the fact that the Jewish nation, which is the doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declare that the shaking of anything, in a typical sense, represents its instability, its removal - that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

“YE ARE A HOLY NATION”

“No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, ‘Ye are a royal priesthood, a holy nation’ (1 Pet. 2:9). First of all, the saintly Jews were taken, to be the nucleus of the new nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this Gospel Age,

* T. S. 123 p. 3-125

“cherubims”: Ezek. 10:1, 2, 3, 6, 7, 8, 9, 15, 16, 18, 19, 20; 11:22; 41:18, 20, 25

“cherubims” 10:5

with its close the holy nation will be completed by the power of the first resurrection. Then everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed - natural Israel being promised a prominent share in connection with this grand work.

"Israel's experiences are used as the measuring line to show then the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for the completion of the thousand years. The measuring line tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. Isaiah 6:13 tells of how in the end there will come a sprout out of the roots - a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the veil will be the ancient worthies, Isa. 30:20, who will be resurrected and enter their reward as the earthly representatives of Messiah's kingdom (Heb. 11:38-40; Psa. 148:11). To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic kingdom." '11-4787, 4788.

There is to be a new tribe of Judah (praise). "Jehovah also shall save the tents of Judah first . . . " Zech. 12:7.

"Those most to be favored will be those who will most thoroughly appreciate and best receive the 'princes.' '11-4758. "The ancient worthies into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's kingdom: 'Princes in all the earth.' "

"The church will be first in the Kingdom; natural Israel with the ancient worthies at their head will be the second. Subsequently all nations will come into divine favor and blessing, becoming members of Israel. All will be blessed through our Lord and Savior Jesus Christ." '15-5721.

"The blessing of the Lord will go forth and the Mediatorial work will be accomplished through natural Israel. We are to distinguish between the work to be done through this nation and the One who will do that work. It will be the Mediator of the New Covenant who will have the power to confer the blessings - the Great High Priest, the Great Prophet, the Great King, the Great Mediator. There could be no blessing outside of this Great One; and this Great One, as the Apostle Paul and all other Apostles clearly show, is composed of Jesus the Head and the church His Body." '10-4624. F355.

Verse 5, "And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh."

The cherubim's wings represent progress; and now it is time for the voice of Jehovah to explain the Tabernacle Types. Thus He placed on Mr. Russell the sign of his acceptance. Mr. Russell became Pastor Russell, which position he held for thirty-five years; and he died in harness, practically on his feet. Thirty-two thousand heard, consecrated, and symbolized their consecration in water baptism. A few are not yet born of the spirit.

Verses 6 and 7, "And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, that he went in, and stood beside a wheel. 7 And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed in linen, who took it and went out."

The cherubim represent the four attributes of God, where Pastor Russell found the fire of God's judgments in the types and shadows of the tabernacle; and he went out active about the work God gave him to do. It is represented as "the seventh trumpet" or the seventh message to the church, known as the Laodicean Period of which Pastor Russell was the Laodicean messenger.

Verse 8, "And there appeared in the cherubim the form of a man's hand under their wings."

The man's hand was the hand of one with the writer's inkhorn.

Verses 9 to 11, "And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was like unto a beryl stone. 10 And as for their appearance, they four had one likeness, as if a wheel have been within a wheel. 11 When they went, they went in their four directions: they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went."

The four wheels represent the four ages: Patriarchal, Jewish, Gospel, and Millennial Ages, brought out so

emphatically by that faithful and wise servant, of whom our Lord spoke in Matthew 24. Also an age could be within a dispensation. The wheels turned not, they were fixed by prophecy.

Verses 12 and 13, “And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. 13 As for the wheels, they were called in my hearing, the whirling *wheels*.”

Everything about the wheels was full of eyes, representing intelligence. His understanding is infinite. “O wheel,” emphasizes the importance of the times and seasons in God’s Plan.

Verse 14, “And every one had four faces: the first face was the face of the cherub, and the second face was the face of a man, and the third face the face of a lion, and the fourth the face of an eagle.”

Every wheel, or age, had four attributes: Justice, Wisdom, Love and Power. These are all infinite, and sure of fulfillment. My Word that goeth forth out of My mouth shall not return unto Me void; but shall accomplish that which I please, and prosper in the thing whereto I sent it. Everything is just where God planned it to be eons ago; and that is where it is right now.

Verses 15 to 17, “And the cherubim mounted up: this is the living creature * that I saw by the river Chebar. 16 And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them. 17 When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them.”

Everything is either moving, or marking time, exactly by the Plan and Divine wisdom. His will is infinite in Justice, Wisdom, Love and Power; we are consecrated to it for infinitude, and therefore we pray, “Thy will be done.” Anyone in that will, is safe and secure. The most powerful thing in the universe is God’s will. Amen.

Verses 18 and 19, “And the glory of Jehovah went forth from over the threshold of the house, and stood over the cherubim. 19 And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah’s house; and the glory of the God of Israel was over them above.”

Now the glory of God moves on to a completion of this part of the Plan, in the Divine Family: this is the greatest work of all time by God Almighty. Then is Jehovah to electrify the universe by a song (Zeph. 3:17). That experience alone is worth any trial that we can possibly have.

Verses 20 to 22, “This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. 21 Every one had four faces, and every one four wings; and the likeness of the hands of a man was under their wings. 22 And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward.”

Ezekiel will be amazed some day when he comprehends all that he saw by the river Chebar. What a revelation of God!! the attributes of the Almighty, His powers of progress and His infinite power in His hands. Everything about Him is straight forward in purpose and determination; also in infinite *love*. Amen.

CHAPTER 11

Verses 1 to 3, “Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah’s house, which looketh eastward: and behold, at the door of the gate five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. 2 And he said unto me, Son of man, these are the men that devise iniquity, and that give wicked counsel in this city 3 that say, *The time* is not near to build houses: this *city* is the caldron, and we are the flesh.”

* See footnote on Ezek. 1:5.

The eleventh chapter of Ezekiel has to do with the great confederacy of Isaiah, the eighth chapter. There are twenty-five men, leaders of the confederacy or union of Catholics and Protestants; the two principal ones are the pope and the archbishop of Canterbury or perhaps the Orthodox bishop of the Greek Catholic Church. They are portrayed as occupying the east side of the house or temple; the east being the source of light. These men oppose any thought of failure, or spirit of opposition from Jehovah. This confederacy, or city, government, is the caldron, boiling place; and we are the flesh, or peace offering of God.

Verses 4 to 7, "Therefore prophesy against them, prophesy, O son of man. 5 And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah: Thus have ye said, O house of Israel; for I know the things that come into your mind. 6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. 7 Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but ye shall be brought forth out of the midst of it."

Say to them, You have slain many by forcing them into membership: they are the flesh, or peace offering, and the union is the caldron.

Verses 8 to 11, "Ye have feared the sword; and I will bring the sword upon you, saith the Lord Jehovah. 9 And I will bring you forth out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. 10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am Jehovah. 11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; I will judge you in the border of Israel"

The sword of truth have you feared. You have rejected the Word of God, for the creeds; but now the Truth is coming. You feared the sword of the spirit, the Word of God: now another sword is threatening you, the arguments of the so-called unorthodoxy, socialism, communists, secularism and capitalism. You will fall by that sword. This church union will not be your boiling place; neither are you acceptable as a peace offering.

Verse 12, "and ye shall know that I am Jehovah: for ye have not walked in my statutes, neither have ye executed mine ordinances, but have done after the ordinances of the nations that are round about you."

Ye have not walked in my statutes and judgments; you have expunged my wonderful name from my Holy Word; but ye shall know that I am still Jehovah, the Self-existent One.

Verse 13, "And it came to pass, when I prophesied, that Pelatiah [Jehovah delivers], the son of Benaiah [Jah is intelligent], died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Jehovah! wilt thou make a full end of the remnant of Israel?"

Pelatiah died, representing the withdrawal of the Protestant side of the union or confederacy. How far shall the defection go?

Verses 14 and 15, "And the word of Jehovah came unto me, saying, 15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us is this land given for a possession."

The Jews are alarmed at seeing so many Gentiles crowding into the Abrahamic Promise, and try to stop them.

Verses 16 and 17, "Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. 17 Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."

Now the New Covenant is heard calling to all, Jew and Gentile to become children of Abraham. Anyone who is

not of the *faith of Abraham* is none of his.

Verses 18 thru 21, “And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; 20 that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. 21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord Jehovah.” Zech. 7:12-14.

So the Jews will trust no more in what they can do, but will drop everything that is idolatrous, or unacceptable to God. At last there will be nothing to come between them and the worship of God, to hinder any further, the fulfillment of the promise to Abraham concerning the blessing of all the families of the earth.

“This brief statement (Ezek. 11:19) implies a full restitution to all that was lost in Adam.

“Adam was created perfect, but the depravity of mankind and the intensification of this in many cases have brought the world today to a condition of stoniness of heart, until the inhumanity of man toward man is appalling. The precepts of God will be gradually brought before the human mind and engraved and interwoven in the whole fiber of his being, so that man at the end of the Millennial age will be as Adam was in the beginning - fully in accord with every principle of righteousness and sympathetic with everything that is good, and unsympathetic with everything that is evil. This condition will come to be the very fiber of human nature again, and only to such as will attain this will come the blessing of eternal life” ‘10-4729 c 2.

“All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely, all their plans will prove futile as long as ignorance and selfishness are in the saddle and have the control. Indeed, there is no sociological or political solution to mankind’s problems, either nationally or internationally! It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all classes, and enforce principles of righteousness, until gradually the stony-heartedness of men will, under favorable influences, give place to the original image and nature of God. And this is just what God has promised to accomplish for all, by and through the Millennial Reign of Christ, which Jehovah introduces by the chastisements and lessons of this day of trouble - Ezekiel 11:19; 36:25, 26; Jeremiah 31:29-34; Zephaniah 3:9; Psalm 46:8-11.” A 333.

YOKE-FELLOWS WITH CHRIST

“Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light.” - Matthew 11:29, 30.

“Our Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, he declared, ‘save to the lost sheep of the House of Israel.’ The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the Mosaic Law . . .

“They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the law. No Jew could draw that Law Covenant load. ‘There is none righteous; no, not one’ - none could meet the obligations of God’s perfect law.

“Our Lord did not come to do away with the law. On the contrary, he magnified the law, and made it honorable . . . By keeping the law perfectly Himself, our Lord proved that it is not beyond the possibility of obedience of a perfect human being, but it is the full measure of a ‘perfect man’s ability’ . . .

“But now He was inviting His disciples to come under a different yoke - a yoke of servitude to Him. He had a new message - the Gospel, the message of ‘good tidings.’ It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a ‘schoolmaster, to lead them to Christ’ . . . The arrangement was altogether of the Father, but the Son was to be His special representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to him, the Head of this wonderful new arrangement. . .

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the Law under which they as a people had long groaned. They had learned that

they were unable to gain the everlasting life which is promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the Law, and had failed. They remembered that God had promised them the Messiah and they knew that somehow or other He would bring a new arrangement; but they did not know how or when. Through their prophets God had foretold that He would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised through Him. And devout Jews are still waiting for the fulfillment of those promises.

“But when Jesus came He began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah 31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30) He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the kingdom, when it should be set up in power and great glory over all the earth.” ‘16-5885, 5886.

Verses 20 to 25, “Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. 23 And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city. 24 And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. 25 Then I spake unto them of the captivity all the things that Jehovah had showed me.

These verses describe the completion of the work given to Pastor C.T. Russell for the Laodicean Church; and he returned and reported the matter saying, I have done as thou hast commanded me. The angelic messengers saw that the Gospel Message for the Gospel Age was complete. The operation of that wheel was ended; and the glory of God went up upon the Kingdom, to complete the Little Flock Class for which the message was given. It is still operating for those who yet remain this side of the veil; and who are saying with a very, very loud voice, How long O Lord, how long? The little season is nearly over, and we will be glorified. *Thy will be done. Amen!!*

CHAPTER 12

Verses 1 thru 7, “1 The word of Jehovah also came unto me, saying, 2 Son of man, thou dwellest in the midst of the rebellious house, that have eyes to see, and see not, that have ears to hear, and hear not; for they are a rebellious house. 3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they are a rebellious house. 4 And thou shalt bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth thyself at even in their sight, as when men go forth into exile. 5 Dig thou through the wall in their sight, and carry out thereby. 6 In their sight shalt thou bear it upon thy shoulder, and carry it forth in the dark; thou shalt cover thy face, that thou see not the land: for I have set thee for a sign unto the house of Israel. 7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with my hand; I brought it forth in the dark, and bare it upon my shoulder in their sight.”

Ezekiel was a captive in Chaldea, by the side of the River Chebar. He found the captives in general as firm, contrary and stubborn as their brethren in Judah: recalcitrant as to their religion and worship of God. So Ezekiel was to prophesy in pantomime that Judah was to go into captivity also. The captivity of the ten tribes should have been lesson enough for Judah. On the contrary, eyes they had, but saw not; ears they had, but heard not. How deep and unreasonable was their guilt. And God was ready to be so good to them! The prince concerned was Zedekiah; and it was prophesied that his eyes would be put out so that he would not see the land of Chaldea though he should die there.

Verses 8 thru 16. “And in the morning came the word of Jehovah unto me, saying, 9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? 10 Say thou unto them, Thus saith the Lord Jehovah: This burden *concerneth* the prince in Jerusalem, and all the house of Israel among whom they are. 11 Say, I am your sign: like as I have done, so shall it be done unto them; they shall go into exile, into captivity. 12 And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, because he shall not see the land with his eyes. 13 My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it,

though he shall die there. 14 And I will scatter toward every wind all that are round about him to help him, and all his bands; and I will draw out the sword after them. 15 And they shall know that I am Jehovah, when I shall disperse them among the nations, and scatter them through the countries. 16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am Jehovah.”

Israel and Judah were so decimated by fighting that by the time the seventy years of the desolation were over only about forty-two thousand remained. There were no lost tribes.

DARK PROPHECIES FULFILLED -

Jeremiah 39

“Be sure your sin will find you out” - Numbers 32:23.

“The dark prophecies which the Lord sent through Jeremiah the Prophet finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of siege, finally with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city forced to capitulate. King Zedekiah and his small army escaped toward the south, going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Nebuchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and thither Zedekiah, the royal prisoner, was taken for sentence - to be punished for having violated the contract with Nebuchadnezzar, who really placed him upon the throne.

“The punishment was after the manner of the time, illustrated on some of the victory tablets which still remain. The king’s eyes were put out and, a blind prisoner, he was taken to Babylon. Thus were fulfilled two very striking prophecies, which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should trust its every detail if we would receive light instead of darkness.

“One of these prophecies respecting Zedekiah is found in Ezekiel 12:1-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that King Zedekiah would be taken to Babylon a captive, and that there he would live and there die; and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah would speak with Nebuchadnezzar mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon?

“The fulfillment met all the requirements. King Zedekiah saw Nebuchadnezzar, and spoke to him at Riblah in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon, but saw it not.

“With repentance his only companion he lay,
And a dismal companion was he.”

“. . . The great influence which has molded the civilization of our day has come to us from the words and example of ‘the Man Christ Jesus, who gave Himself a ransom for all, **to be testified in due time**’ (1 Tim. 2:6). The great truths which He uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere His ‘wonderful words of life’ have made an impression, and here and there have effected the transformation of character.

“We should more and more feel our obligation to the great truths which come to us from the Bible; and less and less obligation to the sects and parties which have quarreled and battled over those words of life.

“Thus, gradually, we will come to discern the truth of the Bible declaration: namely, that there is but one Lord, one faith, one baptism; one God and Father of all; and one church of the living God, the church of the first-borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have promise of the first resurrection, as joint-heirs with the Messiah in His glorious kingdom which will soon be established in the earth and enforce righteousness.” ‘11-4866.

“So far as God’s people are concerned (spiritual as well as natural Israel), they are all under the divine supervision and guidance.

“In Ezekiel’s prophecy of the dispersion of the Jews, the Lord intimates that He would pursue them even in foreign countries with the sword and famine and pestilence; so that the worst characters amongst the people should be cut off, and thus the sifting be the more complete. . .

“The Apostle, divinely guided, points out to us explicitly that our Lord’s death not only redeemed those who were not under the Law Covenant, but also that those who were under the Law Covenant were ‘redeemed from

the curse of the Law' - Gal. 3:13.

"This future hope, as respects Israel, is expressed in Jeremiah 29:13; 'Ye shall seek me, and find me when ye shall search for me with all your heart.' The Apostle Paul assures us that during the present Gospel age natural Israel has been nationally '*blinded*,' so as not to have been able to discern the Lord; but he also shows that when the Gospel church shall have been completed from amongst the Gentiles, favor shall return to Israel, they shall be saved from their blindness, and obtain mercy at the hands of the glorified Spiritual Israel: and then, through Spiritual Israel and reclaimed Natural Israel, the blessings of the Lord, the knowledge of His grace, shall be extended, with all the blessed opportunities that implies, to all the families of the earth - Romans 11:25-32." '98-2402

Verses 17 thru 20. "Moreover the word of Jehovah came to me, saying, 18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with fearfulness; 19 and say unto the people of the land, Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with fearfulness, and drink their water in dismay, that her land may be desolate, and despoiled of all that is therein, because of the violence of all them that dwell therein. 20 And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I am Jehovah."

Then Ezekiel was told to eat his bread and drink his water as though both were very limited, to illustrate the starvation conditions coming upon Judah and Israel. And these conditions did come upon them. How they did! The cities shall be laid waste, and the land shall be desolate, and ye shall know by this harshness that I am Jehovah.

Verses 21 thru 25, "And the word of Jehovah came unto me, saying, 22 Son of man, what is this proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? 23 Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the fulfilment of every vision. 24 For there shall be no more any false vision nor flattering divination within the house of Israel. 25 For I am Jehovah; I will speak, and the word that I shall speak shall be performed; it shall be no more deferred: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah."

That proverb that every vision faileth because the days are prolonged is no more. After a certain time say, Thus saith the Lord God that proverb is no more. There shall be no more vain vision. When I speak the word I will perform it. We are in those days now, for I am Jehovah.

Ezekiel 12:23: "THE DAYS ARE AT HAND AND THE EFFECT OF EVERY VISION."

"For the vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry." - Habakkuk 2:3.

"God's plan of the ages is the vision seen by the Prophet Habakkuk, who was told to write it and to 'make it plain upon tables, that every one may read it fluently' (Lesser's translation); that in the end the vision should speak and not lie'; though it would seem to tarry, yet it would not tarry. It would seem to all that the great plan of God was long delayed. The groaning creation would think the Heavenly Father was very slack. Many would be inclined to lose their faith in respect to the seed of Abraham, and to think that God had forgotten the promise which He had made to Abraham. We know that disappointments have come to God's people along this line. The Jews were disappointed in their expectations. Christians in this Laodicean period were disappointed at first, not clearly understanding what to expect.

"During the early persecutions of the church, it was believed that those who suffered would soon enter into glory. They thought the kingdom was near. Some of the disappointed ones continued to wait and hope and pray. Others organized the great Papal system, and declared that the church should have her glory now, . . . This has brought serious disaster in many respects; it has made all Christendom 'drunk' (Rev. 17:2).

"God foreknew all these things and foretold them, and they will not interfere with the divine program. . .

". . . The divine plan of the Ages is to be made plain upon tables. It will be made so very plain to us that he who runs may read. He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who *runs* may read, if his heart be teachable and pure.

"REST IN THE LORD"

"This vision is to be made clear at the appointed time . . . We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing.

". . . Our expectation as a church is that our change is near. Nothing of restitution blessings can come to the world until after the church has been glorified." '14-5374.

". . . We are waiting for the Sun of Righteousness to appear.

"The fact that the vision is now speaking, and is made plain upon tables, is very convincing. We believe truly that 'the days are at hand, and the effect of every vision' - Ezekiel 12:21-23. R. '14-5374, 5375; '15-5772 c 2 p 6. QB 90; B44-49; '13-5368, 5364; A, B Forewords, 1916.

Verses 26 to 28, "Again the word of Jehovah came to me, saying, 27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many day to come, and he prophesieth of times that are far off. 28 Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord Jehovah."

The next event on the prophetic heavens and landscape is the gathering of all nations against Jerusalem to battle. The city shall be taken, the houses rifled, and half shall go forth into captivity; and then shall I go forth as in the day of battle when Joshua commanded the sun and moon to stay behind the clouds till the Jews gained a great victory. This time a plague will destroy all that great Gentile army; and that will be the last phase of Jacob's trouble.

Praise God from whom all blessings flow,
Praise His dear name and love Him so;
Praise Him who shares His throne above,
And LOVE THEM with a FERVENT LOVE!

CHAPTER 13

Verses 1 to 3, "And the word of Jehovah came unto me, saying, 2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of Jehovah: 3 Thus saith the Lord Jehovah, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!"

Here is a prophet of the Lord given the very difficult and dangerous role of prophesying against false prophets who prophesied pleasant things to Israel, and had many friends. How difficult it must have been for the people to tell what was right and what was false, meanwhile longing that the pleasant things might be true. And the message was "Woe to the foolish prophets": but no woe immediately followed.

Verses 4 thru 7, "O Israel, thy prophets have been like foxes in the waste places. 5 Ye have not gone up into the gaps, neither built up the wall for the house of Israel, to stand in the battle in the day of Jehovah. 6 They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word would be confirmed. 7 Have ye not seen a false vision, and have ye not spoken a lying divination, in that ye say, Jehovah saith; albeit I have not spoken?"

They are like the foxes of the desert; sly, but of no use or benefit. They do nothing to prepare the city or nation for the day of trouble. Their error was in saying, "Jehovah saith," when it was merely the summing up of the prophets in their own minds.

Verses 8 thru 10, "Therefore thus saith the Lord Jehovah: Because ye have spoken falsehood, and seen lies, therefore, behold, I am against you, saith the Lord Jehovah. 9 And my hand shall be against the prophets that see false visions, and that divine lies: they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord Jehovah. 10 Because, even because they have seduced my people, saying, Peace; and there is no peace; and when one buildeth up a wall, behold, they daub it with untempered mortar:"

"Let us, therefore, be zealous for the truth, in declaring the glorious things to come, according to God's revealed plan, but take heed that we be not of those 'foolish prophets that follow *their own spirit* and have seen nothing.' No man has any commission from God to be a teacher of divine truth who has not first learned what the truth is and become fully convinced of it so that he can say with confidence, *Thus saith the Lord!*" '92-1357.

"The same Apostle who speaks of these evil spirits as 'lying wonders' and 'seducing spirits' (1 Tim. 4:1; 2 Thess. 2:9; compare Ezek. 13:6; 1 Ki. 22:22, 23) tells us that the heathen sacrificed to these demons (1 Cor. 10:20). And so, indeed, we find that in various parts of the world there are demon manifestations." '97-2173.

Ezek. 13:6, "They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word would be confirmed."

1 Ki. 22:22, 23, "And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so. **23** Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; and Jehovah hath spoken evil concerning thee."

1 Tim. 4:1, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons"

2 Thess. 2:9, "even he, whose coming is according to the working of Satan with all power and signs and lying wonders"

Therefore, what Jehovah saith is, I am against you; which will gradually become manifest as your names fail to appear in the history of Israel. You give the people a sense of being right, and expecting a blessing of peace; whereas they should be warned of their wrong doing and coming penalty, that they might mind their ways and try to keep the terms of their Law Covenant and reap good instead of evil.

Verse 11, "say unto them that daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."

Say to them. It is not safe to use untempered mortar; nor to prophesy without first testing the message by the infallible Word of God, the book in the side of the ark. The Law Covenant was to guide you and it was to be your protection. A true prophet is not misled.

Verses 12 thru 15, "Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? 13 Therefore thus saith the Lord Jehovah: I will even rend it with a stormy wind in my wrath; and there shall be an overflowing shower in mine anger, and great hailstones in wrath to consume it. 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be uncovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am Jehovah. 15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and I will say unto you, The wall is no more, neither they that daubed it"

After the wall is fallen it is too late to test the mortar, or look for the evidence of your prophecy. The time shall be no longer delayed; and now is the effect of every vision. The end of Israel's polity has come. It is time for the New Covenant to be established. Your present works, are soon to have the severe testing of great hailstones, and a very powerful wind: hard distressing truth about the Messiah, and a wind of doctrine. After the defeat and destruction of the great Gentile army at Jerusalem, shall come peace and prosperity; and Judah shall lead and guide all nations to become children of Abraham. The promised seed of Abraham will be complete; and heir of the whole world."

Verses 16 thru 18, "to wit, the prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her, and there is no peace, saith the Lord Jehovah. 17 And thou, son of man, set thy face against the daughters of thy people, that prophesy out of their own heart; and prophesy thou against them, 18 and say, Thus saith the Lord Jehovah: Woe to the women that sew pillows upon all elbows, and

make kerchiefs for the head of *persons of every stature* to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves?"

The daughters of Israel represent the various denominations of Christendom: professing Christians, now brought together in a church union, which union is based on creeds instead of God's Word. They thus prophesy, preach, or teach out of the imagination of their hearts; desiring peace, when the wrath of God is on the way. This is what the Apostle Peter referred to when he said, 'Seeing that all these things shall be dissolved.' Moreover I am against all those attractions to draw men into membership; things not based on the Bible, but on worldly exigencies. Can you save souls by worldly advantages? No system blaspheming the name of God by preaching nightmares of after death nonsense will be tolerated.

Verses 19 and 20,"And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies. 20 Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make *them* fly."

Such pollution of God's holy name must cease. The loving God has been hidden by the *permission of evil*, that is now passing away. I am against the worldly advantages wherewith ye hunt the souls of men to keep your soul or organization alive.

Verses 21 thru 23, "Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah. 22 Because with lies ye have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive: 23 Therefore ye shall no more see false visions, nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am Jehovah."

The various offices in which My people flutter in your net shall come to an end because they are of no use. And confidence in the efficacy of the confederacy will be found to be misplaced: there is nothing but death there. The message of restitution will become believable, natural; and it is Scriptural for the blessing of all.

"Take all the creeds that have come down to us, and there is not an intelligent man in the world that would think of defending any of those creeds. They are all too absurd for the light of our day; and when we hold up the Plan of the Ages, everything else on earth is put to shame. . . The Great Plan shows God's knowledge of the affairs of the universe; God provided a 'Lamb slain from before the foundation of the world.' God permitted the sin, the fall (See A, chapters 7 and 9.) . . . Sometimes I see such futile efforts of humanity for making plans. For more than 6,000 years men have been making plans for God, and they are all silly, and the part that is not silly is devilish." QB pg. 90.

CHAPTER 14

Verses 1 to 3, "Then came certain of the elders of Israel unto me, and sat before me. 2 And the word of Jehovah came unto me, saying, 3 Son of man, these men have taken their idols into their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?"

A prophet of the Lord is not left to his own judgment; but God's unerring insight and wisdom take up the matter of the enquiry, to render infallible replies according to the status of the enquirer from God's standpoint. And we may have that blessing in the study and understanding of His precious Word. It is wonderful when it is time to understand Scripture for its fulfillment; as, for instance, "Tabernacle Shadows."

Verses 4 thru 7, "Therefore speak unto them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I Jehovah will answer him therein according to the multitude of his idols; 5 that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. 6 Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Return ye, and turn yourselves from your idols; and turn away your faces from all your

abominations. 7 For every one of the house of Israel, or of the strangers that sojourn in Israel, that separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me; I Jehovah will answer him by myself:

Speak to the people and tell them that this is so. His Word is sharper than a two edged sword, dividing to the separation of the thoughts and intents of the heart. What a discerning influence governing the matter of prayer!! God reads the heart, and answers according to the heart condition. The stumblingblock of iniquity in almost every case is selfishness and cupidity. God is offering the greatest of all blessings; but it must be won in a spirit, not only of unselfishness, but of sacrifice: no hypocrite need apply.

Verse 8, “and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Jehovah.”

Only in an unselfish spirit of honesty and sacrifice can one avoid hypocrisy and dishonesty. How we appreciate the beauty of holiness in Jehovah and Jesus.

Verse 9, “And if the prophet be deceived and speak a word, I, Jehovah, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.”

The prophet or teacher is himself bound to honesty, humility and holiness. There is no pleasure or reward that exceeds holiness: such satisfaction!

Verses 10 and 11, “And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that seeketh *unto him*; 11 that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah.”

The punishment of the prophet or teacher is at least as great as that of the one who goes to him with hypocrisy in his heart. So the punishment is meant to be corrective, always designed for the good of every Israelite indeed.

Verses 12 and 13, “And the word of Jehovah came unto me, saying, 13 Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast”

Taking away of the bread of life, the Word of God, is more serious than a dearth of wheat or barley loaves. A famine is here now, not for temporal food, but for the hearing of the Word of God. Present Truth by that wise and faithful servant is still necessary for our sustenance as new creatures in Christ, that the few of us may remain faithful for the little while till the kingdom is really set up in the earth.

Verses 14 thru 18, “though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. 15 If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts; 16 though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. 17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; 18 though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves.”

THESE THREE MEN

“The record is that Noah was a God-fearing man whom God recognized and especially favored because of his righteousness . . . His intoxication was after the flood and was purely accidental. . . To our understanding the flood was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy.

“The breaking of this canopy or envelope of water not only produced the flood, but altered the conditions of

nature so that storms, rains, etc., resulted, things which had never been before (Gen. 2:5, 6, "*And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; 6 but there went up a mist from the earth, and watered the whole face of the ground.*") Another result, we believe, was the production of an *aciditous* condition of the atmosphere tending toward fermentation, which directly affected human longevity, so that according to the Scriptural records the average of human life quickly decreased from eight and nine hundred years to one hundred. . . According to the record, Noah's drunkenness was the result of the first vintage of grapes after the Flood, and it evidently was contrary to all his experiences preceding the flood. As we have no record of his ever having become intoxicated afterward we are justified in supposing that this one instance was the result of ignorance respecting the changed character of the grape product fermented. From this standpoint nothing will be seen in Noah's conduct calculated to encourage or excuse drunkenness on the part of those who know very well that 'wine' is a mocker." '99-2533.

The prophet Ezekiel, Daniel's contemporary associated in the exile, twice referred to him in his prophecy, classing him with Noah and Job. He mentions expressly Daniel's great wisdom (Ezek. 14:14-20; 28:3)." '05-3630.

"Daniel purposed in his heart that he would not defile himself" (Daniel 1:8-21)."

"Daniel is set before us in the Scriptures as one whom the Lord loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel, where the Lord, speaking of the sureness of His judgments about to come upon the land of Judah, said, 'Tho these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness' (Ezek. 14:14). These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his hone." '99-2492.

"We have every reason to believe that Job was a true prophet of God, a true servant of God. He was one whom the Bible tells us God specially loved. This is shown in Ezek. 14:19, 20. Again, the Apostle says, "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy' - James 5:11." '16-5878.

"Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables.

"The fact that Job lived a hundred and forty years after his adversities, or probably over two hundred years in all, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's Covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age. Possibly he lived about the same time as Abraham. His home was evidently in Arabia, and probably not far from Palestine.

"Job is introduced as a man of great learning and influence: as a man of great piety, who knew and revered God and appreciated justice; as a man of great generosity. . .

"Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him. Yet still he trusted in God, saying, 'Though He slay me, yet will I trust in Him!' . . .

"He cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath Him in knowledge and power. He declares that the willfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has not further pleasure and he wishes that he had never been born (Chapters 9, 10 and 16.) Feeling his own insufficiency to state his case before the great Jehovah, he desires a 'daysman (a mediator) betwixt' God and himself - Chapters 9:33: 16:21.

"Job's masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expression of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God's dealing with mankind." '14-5401, 5402.

RESTITUTION FOR MANKIND PICTURED

"In the concluding chapters of the Book of Job, Jehovah addresses his afflicted servant, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God. But when they obey God and offer up for themselves a burnt offering according to the Lord's commandment, and Job prays of them as God further instructed, they are restored to divine favor. At once Job's prosperity returns - his friends and influences are restored; his wealth was exactly doubled, for he had twice as many flocks and herds and camels. He had also the same number of sons and daughters as before, and the Scriptures note that there were 'no women found so fair as the daughters of

Job.”

“This ending of Job’s career with a great restitution is incomprehensible to those who have never seen that the Plan of God in Christ provides for a ‘time of restitution’ of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant (Acts 3:19-21). But those who do see this Plan of God can readily see, too, that Job’s experience was not only actual, but also typical. He seems to represent mankind. Man was at first in the divine likeness and favor, with all things subject to Him (Psa. 8:4-8). Because of Adam’s sin Satan obtained an influence in human affairs, which has resulted in degradation, sickness and death. God, however, has never really forsaken His creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.” ‘14-5403.

Psalm 4 thru 8, “What is man, that thou art mindful of him? And the son of man, that thou visitest him? 5 For thou hast made him but little lower than God, And crownest him with glory and honor. 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet: 7 All sheep and oxen, Yea, and the beasts of the field, 8 The birds of the heavens, and the fish of the sea, Whatsoever passeth through the paths of the seas. 9 O Jehovah, our Lord, How excellent is thy name in all the earth!”

“LET PATIENCE HAVE HER PERFECT WORK”

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing” - James 1:4.

“Take, My brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” - James 5:10

“The patience that is begotten of deep-rooted Christian principle will endure all trials and shine the brighter for every affliction through which it may pass.” ‘94-1721.

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” - James 5:11; Job (hated, the much injured or afflicted), Chapter 42. “So the LORD blessed the latter end of Job more than his beginning” - verses 10-17.

Noah, Daniel and Job could give us quite a lot on Present Truth; but the presence of Messiah is beyond them. Everything now depends on that. He came in 1874 A.D. The sign on the earth came in 1875 - of all things, the telephone. Daniel’s prophecy of rushing to and fro is being fulfilled. Job said, “In my flesh shall I see God;” and the sign in the heavens is Present Truth. What more can one ask??

Noisome beasts, like communism, socialism, dictatorships, secularist democracies, unbridled capitalism, etc., in the land, affect all but those whom Christ make free. Or, if six million Jews suffer violent death through Adolph Hitler, while Joseph Stalin murders 60,000 million of his own countrymen the world looks on helplessly; World War’s One and Two kill millions more leaving Europe crushed and desolate. But the post World War eras see a return of prosperity as nations join economic trade pacts which reach every corner of the earth. Still wars and revolutions continue in Asia, Europe, Africa, and South and Latin America causing, starvation, disease, and death. Indeed, from the invention of the telephone mankind has continued to expand his wealth of scientific knowledge bringing marvel after marvel in communications along with transportation on the land as well as in the air. Wars continue as prophesied, and have become so sophisticated that battlefield armies and cities can now be destroyed from hundreds of miles away with long range missiles, and mankind is exploring the idea of sending these death dealing projectiles thousand of miles to render their destructive work on their enemies, using the newest discovery - the atomic bomb! Germ warfare also is a possibility, as nations store and threaten each other with terrorist threats of killing millions of men, women, and children with deadly poisonous toxins or perhaps contagious diseases. Israel has been reestablished in its original homeland, and Jews have and are returning to their land of promise, while their neighboring Arab countries continue to harbor hate and animosity toward them, threatening to push the Jews into the Mediterranean Sea. The world looks on with its United Nations and the NATO Confederacy of European and American countries, realizing that the Middle East is a power-keg ready to blow up, enveloping the entire world once again in a final conflagration, which unknowingly to them, will usher in the Kingdom of God, bringing righteousness and salvation in answer to the long prayed-for Kingdom of God, ‘*Thy kingdom come, Thy will be done on earth as it is in heaven. . .*’ It is a time for personal righteousness and introspection, a time to draw closer to those of like-mindedness, and to God’s Word, and a time of heartfelt prayer to the God of Wisdom, Justice, Power and Love. Messiah is here - Hallelujah!

Verses 19 thru 21, “Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast; 20 though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their

righteousness. 21 For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast!

But while the world is in turmoil through temporal political and social change, Ezekiel's words are trained not so much on this chaos but upon a more important problem which threatens mankind, that is the lack of religious necessities: the sword of Truth being rejected; lack of truth, famine of the Holy Word; confronts the opposing nations; and the pestilence of pride, or confidence in their own strength or way.

Verses 22 and 23, "Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. 23 And they shall comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah."

I will save the tents of Judah first. Judah means "praise." Those Jews that are like Judah will be the first to grasp the message of the New Covenant, and they will become the new tribe of Judah to lead the whole nation to Messiah and salvation: not to go to Heaven, but to go up the *highway of holiness* to perfection of human life and nature as children of Abraham: Abraham - father of nations.

CHAPTER 15

Verses 1 thru 8, "And the word of Jehovah came unto me, saying, 2 Son of man, what is the vine-tree more than any tree, the vine-branch which is among the trees of the forest? 3 Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon? 4 Behold, it is cast into the fire for fuel; the fire hath devoured both the ends of it, and the midst of it is burned: is it profitable for any work? 5 Behold, when it was whole, it was meet for no work: how much less, when the fire hath devoured it, and it is burned, shall it yet be meet for any work! 6 Therefore thus saith the Lord Jehovah: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. 7 And I will set my face against them; they shall go forth from the fire, but the fire shall devour them; and ye shall know that I am Jehovah, when I set my face against them. 8 And I will make the land desolate, because they have committed a trespass, saith the Lord Jehovah."

According to Isaiah five, the vine is the house of Israel, and Judah is His pleasant plant. True, the vine is usually even for fuel. The vine of Israel has been subject to many fires. The last one consumed six million of them; and still, by His infinite power and wisdom, God is going to use the root as a vine to save all the world to Restitution. Already a Republic is noticeable. Soon a new tribe of Judah will be seen; and a New Covenant, with Messiah as its great mediator, will be calling to all people; for Abraham means "father of nations," and the Gentiles must all become His children.

THE TRUE VINE AND ITS FRUIT

John 15:1-12

"I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you."

“Herein is my Father glorified, that ye bear much fruit” - V. 8.

“Following the institution of the Memorial supper, the Lord and His disciples, excepting Judas, who had gone to betray Him, went forth from the upper room toward the Garden of Gethsemane. It was while the disciples were troubled in heart in respect to various things the Lord had said unto them and His declarations respecting His coming death, and while the Lord, too, had in mind the parting from His disciples and their future experiences, that He gave them the parable of the vine. . . Some surmise that the vineyards on the route offered the suggestion, and others that their journey probably led past the golden gate of the Temple, on which there was a large golden vine, which Josephus describes as having had clusters as large as a man: another Jewish writer declares that its ‘leaves and buds were wrought in gleaming reddish gold, but its clusters of yellow gold and its grapestones of precious stones.’ According to Jewish authorities, this vine kept growing by means of offerings of a leaf or a cluster, or a branch by the wealthy, just as some today present windows to churches. In any event the Lord and the apostles must frequently have seen this golden vine.

“The Lord announced Himself as the true vine and His Father as the true Husbandman who planted the true vine, and His followers as the true branches of that vine. The expression ‘true vine’ suggests a false vine, and this thought is accentuated and elaborated in our Lord’s last message to His people in the symbols of Revelation. There He speaks of the gathering of the fruitage of the ‘vine of the earth,’ and the casting of the same into the wine-press of the wrath of God at the end of this age. (Rev. 14:19). . .

Rev. 14:19, “And the angel put his sickle to the earth, and gathered the vine of the earth, and cast into the great wine-press of the fury of God”

“The vine of the earth is a counterfeit of the heavenly vine. . . The false vine (false branches and the false principles) is not under the divine Husbandman’s care.” ‘05-3544.

CHAPTER 16

Verses 1 thru 5, “Again the word of Jehovah came unto me, saying, 2 Son of man, cause Jerusalem to know her abominations; 3 and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite. 4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. 5 No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born.”

Abraham and Sarah were from the land of the Chaldees. In Abraham God sought a man capable of great *faith*. His rewards which he designed to bestow were greater than could be merited by works; therefore God determined that they should be *won by faith* (illustrated by the faith of Abraham, the father of the faithful), *as an inheritance*: even exaltation to share the glory and divine nature of the Lord. Abraham is the heir of the whole world; yet because of his faith and its incredible manifestation, he may rise to a higher nature. The nation of Israel was born while in Egyptian bondage, and received none of those attentions that might ameliorate the severe pains of birth: but there was never such a wondrous deliverance. Abraham saw a glorious city to come, whose builder and maker is God.

FAITH DEMONSTRATED BY WORKS

“I will show thee my faith by my works” - James 2:18.

“Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God. If he doubted God’s existence, God’s character, he would not be in any sense prepared to receive the message which the Father has to send at this time.

“Having gotten a glimpse of the great divine character through the Book of Nature, we properly enough, before

exercising faith in the Bible, make inquiry into the personnel of the writers - who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its exercise. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

FAITH DISTINGUISHED FROM CREDULITY

"With the Bible open, the Christian has before him a field of faith-knowledge - knowledge of things not seen by the natural eye - all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must necessarily be manifesting his faith by the way, proving that which is good. His mental process being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. In time His faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the divine promise. He accepts those promises as something real, something that he knows about - not something received in a vague, unsatisfactory manner.

"On the other hand, credulity is prejudice. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for faith. We are not to forget that there are two great powers at the present time - the power of good; and the power of evil. We are not to forget that for six thousand years the power of evil has had the upper hand on earth. God has permitted Satan to have a great deal of power in the world. But it is a deceptive power. To Satan's misleading spirit powers, we accredit much of the superstition that has fastened itself upon humanity.

"For instance there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, 'One cannot reason this out; it is all of faith.' The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for faith. So then, it was not faith that we had in a Trinity, but credulity. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swallowed many things with a very slight amount of mental mastication. We believe that such conditions still exist.

"We notice our Christian Science friends. Many of them are very noble people, very estimable people in some respects; yet in our judgment they hold certain doctrines that are not matters of faith, but of credulity. They have theories respecting sin, respecting error. Because theories seem to fit certain experiences in life, they have accepted these as a basis for what they call faith, and have seemed to receive them aside from all processes of reasoning. The basis for their doctrine seems to be that they have experienced healing as a result of faith. They do not seem to see that Satan has power to mislead. We fear that many of them are being misled by Satan's deceptions. We see a similar condition amongst Mormons. **They too have theories, and 'have healing.'** **It is the same with the Seventh Day Adventists. The adversary is misleading all these people as respects the call of the present age; they are being side-tracked.** They are not, therefore, to receive the highest blessing, which goes only to the faithful who walk in the footsteps of Jesus.

COMBATING WRONG DEDUCTIONS IN THE EARLY CHURCH

"The Apostle in our text says, 'I will show thee my faith by my works.' This part of an argument that he has been putting up. There was a theory prevalent in the days of the Apostle, that works amounted to nothing - that it was faith which counted. The Apostle James is combating that thought. Faith is all very well; but you must have works also! The Apostle says, 'You show me your faith without works, but I prefer to show you my faith by my works.' There was some perversion of St. Paul's teaching that had gotten into circulation at that time. St. Paul had said that by the works of the law no flesh could be justified. The Jews, who had the law, had not been able to keep that law; neither would St. Paul or any other human being be able to keep that law, in order to justify himself in God's sight. The only way to do this was by faith in the Lord Jesus Christ, and not by the law of works.

"We are not to understand St. James as in any sense of the word opposing St. Paul in this thought, but rather as opposing the wrong deductions from St. Paul's teaching; to wit, 'It does not matter what kind of works I have. I have strong faith; God will not pay any attention to the works. I can work the works of the flesh; and having plenty of faith in God, I shall be all right.' St. James points out that this is not true. Faith in God and in Christ and in the forgiveness of sins is proper; but there must be works to accompany it. Just as surely as we have faith it will manifest itself in some way; and these works, if not good, will be bad works, indifferent works. A good tree will produce good fruit. A pure fountain will send forth pure water.

Faith - Good Works: NOT Bad Works - Ezek. 6:6, -

. . . "Your Works Abolished . . ."

"This seems to be the Apostle's argument. Surely we all agree with him, and are all seeking to show forth our works. The world cannot appreciate our faith, because they cannot read our hearts. But God appreciates our faith. Abraham was the father of the faithful. God loved him, and treated him as a friend. He was called the 'Friend of God.' But, says the Apostle, God required that Abraham should show his faith by doing some works; to prove that he had faith; He will test us by our works as to the strength of our faith." '16-5892.

Hebrews 11:8, 9, 17-19. "Abraham was looking for the Kingdom of God's dear Son - the Millennial Kingdom - John 8:56 - (the Millennial Day of Christ's reign.)" '09-4387 c 2 p 1.

Hebrews 11:8, 9, "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise"

Hebrews 11:17-19, "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back."

John 56, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

THE SEED: FLESHLY ISRAEL; SPIRITUAL ISRAEL

"Paul, in Romans 4:16, seems to mention both of these seeds (natural and spiritual) when he says that God's promise was 'of faith, to the end that the promise might be sure to *all the seed*, not to that *only* which is of the Law, but to that *also* which is of the faith of Abraham who is the father of us all (. . .) *like unto Him* whom he believed, even God.' (We give the *marginal* reading which conveys the true idea, viz.: that Abraham was the actual *father* to one of the seeds and a *likeness* of the Father of the other - 'even God.' " '81-220.

IF YE BE CHRIST'S, THEN YE ARE ABRAHAM'S SEED

"Abraham was called the father of the faithful because he represented our Heavenly Father, the great Father of all the faithful: and because, as a type of Jehovah God, he was the initiator of this faith which is now inspiring our hearts; and we are becoming children of this faith, begotten of this faith, guided by this faith, led and sanctified by this faith, and ultimately to be glorified in response to this faith." CRS 366 p 2.

"In point of time, God called Fleshly Israel first; but in point of favor, and in time of realization, Spiritual Israel comes first. Thus the first becomes last, and the last first (Luke 13:30). The Scriptures clearly mark these two houses of Israel as being the fleshly seed of Abraham; and the spiritual seed of Jehovah - the Heavenly Father whom Abraham typified.' B 206.

Please read **THY SHIELD AND THY REWARD -**

"After these things the word of the Lord came unto Abraham in a vision, saying, Fear not, Abram: I am thy shield and thine exceeding great reward." - Gen. 15:1. '95-1905, 1906.

Verse 6, "And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, *Though thou art in thy blood, live; yea, I said unto thee, *Though thou art in thy blood, live.**

A gracious God says He regarded their pitiful lot, and said unto them, "Live." And they do live, even to the present time.

Verse 7, "I caused thee to multiply as that which groweth in the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare."

The hair, the beautiful hair, that covered that people were the strands of the terms and conditions and wonderful

promises of the Hagar or Law Covenant. The children are still beloved for the father's sakes.

Verse 8, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine."

The Law covenant entered into by God at Sinai was a manifestation of *love*: to Abraham, Isaac, Jacob, Moses, et al.

Verses 9 thru 13. "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. 11 And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate."

Then washed I thee with the water of Truth, and I gave thee typical justification, even granting a measure of the holy spirit. And I gave to thy priesthood the garments of glory and beauty. Typical justification typified actual justification from Adamic Sin. And I became the husband of thy covenant, though I knew it would be broken. The honors of that relationship became visible to all the world. The jewel upon the forehead was a golden plate upon which were inscribed the words, "Holiness to Jehovah." There is nothing more beautiful than holiness. We take great delight in the beauty of holiness as it applies to God. Then was thou decked also with a Sarah Covenant in type; and furthermore, there was a garment of the Keturah Covenant. The Kingdom of all kingdoms is still future. But it is the Everlasting Kingdom of Messiah; who was born of a virgin, died by crucifixion, was resurrected and now, is here!!!

Verses 14 thru 19, "And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord Jehovah. 15 But thou didst trust in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by; his it was. 16 And thou didst take of thy garments, and madest for thee high places decked with divers colors, and playedst the harlot upon them: *the like things* shall not come, neither shall it be so. 17 Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men, and didst play the harlot with them; 18 and thou tookest thy brodered garments, and coveredst them, and didst set mine oil and mine incense before them. 19 My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou didst even set it before them for a sweet savor; and *thus* it was, saith the Lord Jehovah."

All of these, Israel took from God; and they served other gods which are no gods: even the deceptions of Nimrod's mother. And they dishonored the God of Israel, and the typical ceremonies of the Law Covenant.

Verses 20 to 22, "Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Were thy whoredoms a small matter, 21 that thou hast slain my children, and delivered them up, in causing them to pass through *the fire* unto them? 22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast weltering in thy blood."

They were guilty of passing their babies through the fires of Molech, laying them on the red hot arms of the idol. This could not have been done by the Jews, as Jews; but by the obsession of evil spirits. Nothing is too wicked or cruel for them. God is as far to the opposite extreme as it is possible to be. God is love: and therefore, He continues to keep them in mind for good.

Verses 23 thru 28, "And it is come to pass after all thy wickedness, (woe, woe unto thee! saith the Lord Jehovah,) 24 that thou hast built unto thee a vaulted place, and hast made thee a lofty place in every street. 25 Thou hast built thy lofty place at the head of every way, and hast made thy beauty an abomination, and hast opened thy feet to every one that passed by, and multiplied thy whoredom. 26

Thou hast also committed fornication with the Egyptians, thy neighbors, great of flesh; and hast multiplied thy whoredom, to provoke me to anger. 27 Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, that are ashamed of thy lewd way. 28 Thou hast played the harlot also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet thou wast not satisfied.”

Every city has its idol, and every street has its altar. The altar at the head of every way is a bank or place of business which is also the stumbling block of their iniquity. It is run solely to their advantage, fair or unfair; it gathers riches to the Jews, and is the cause of all their sufferings and persecutions. Gentiles use the crucifixion of Christ for their excuse or reason for the persecution; but the real reason is, and always has been jealousy. It is not their concern over the crucifixion of Christ. How many times a day do the Catholics claim to do that in the “mass.” Also the Jew has departed from the principles of honesty and fairness as prescribed in the Law, in his determination to gain the advantage over the Gentiles

Verses 29 thru 38, “Thou hast moreover multiplied thy whoredom unto the land of traffic, unto Chaldea; and yet thou wast not satisfied herewith. 30 How weak is thy heart, saith the Lord Jehovah, seeing thou doest all these things, the work of an impudent harlot; 31 in that thou buildest thy vaulted place at the head of every way, and makest thy lofty place in every street, and hast not been as a harlot, in that thou scornest hire. 32 A wife that committeth adultery! that taketh strangers instead of her husband! 33 They give gifts to all harlots; but thou givest thy gifts to all thy lovers, and bribest them, that they may come unto thee on every side for thy whoredoms. 34 And thou art different from *other* women in thy whoredoms, in that none followeth thee to play the harlot; and whereas thou givest hire, and no hire is given unto thee, therefore thou art different. 35 Wherefore, O harlot, hear the word of Jehovah: 36 Thus saith the Lord Jehovah, Because thy filthiness was poured out, and thy nakedness uncovered through thy whoredoms with thy lovers; and because of all the idols of thy abominations, and for the blood of thy children, that thou didst give unto them; 37 therefore behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them against thee on every side, and will uncover thy nakedness unto them, that they may see all thy nakedness. 38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy.”

“THY MAKER IS THY HUSBAND”

“The Old Testament makes several references like the above to some union or Covenant between Jehovah and Israel. See Isa. 54:1-6; Ezek. 16:32; Jer. 3:14; Hosea 2:2-7, 14, 14-20. The contracting parties are Jehovah and Israel, but the reference to a union is in a less particular sense than the New Testament references to Christ and the bride, the Lamb’s wife. Indeed, the word husband as above simply means caretaker. (Read Gal. 4:22-31, Diag., and Rotherham’s translation.)

Isa. 54:1-6, “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. 2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. 3 For thou shalt spread aboard on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth; and the reproach of thy widowhood shalt thou remember no more. 5 For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. 6 For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God.”

Ezek. 16:32, “A wife that committeth adultery! that taketh strangers instead of her husband!”

Jer. 3:14, “Return, O backsliding children, saith Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion”

Ezekiel

Hosea 2:2-7, "Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts; 3 lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. 4 Yea, upon her children will I have no mercy; for they are children of whoredom; 5 for their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. 6 Therefore, behold, I will hedge up thy way with thorns, and I will build a wall against her, that she shall not find her paths. 7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now."

Hosea 2:14-20, "Therefore behold, I will allure her, and bring her into the wilderness, and speak to her heart. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the day when she came up out of the land of Egypt. 16 And it shall be in that day, saith Jehovah, thou shalt call me, My husband, and shalt call me no more, Baali; 17 for I will take away the names of the Baals out of her mouth, and they shall no more be remembered by their name. 18 And I will make a covenant for them in that day with the beasts of the field, and with the fowl of the heavens, and the creeping things of the ground; and I will break bow and sword and battle out of the land; and I will make them to lie down safely. 19 And I will betroth thee unto me for ever; and I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; 20 and I will betroth thee unto me in faithfulness: and thou shalt know Jehovah.

Gal. 4:22-31, Darby Translation: "Tell me, ye who are desirous of being under law, do ye not listen to the law? 22 For it is written that Abraham had two sons; one of the maid servant, and one of the free woman. 23 But he of the maid servant was born according to flesh, and he of the free woman through the promise. 24 Which things have an allegorical sense; for these are two covenants: one from mount Sinai, gendering to bondage, which is Hagar. 25 For Hagar is mount Sinai in Arabia, and corresponds to Jerusalem which now, for she is in bondage with her children; 26 but the Jerusalem above is free, which is our mother. 27 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than of her that has a husband. 28 But ye, brethren, after the pattern of Isaac, are children of promise. 29 But as then he that was born according to flesh persecuted him according to Spirit, so also now. 30 But what says the scripture? Cast out the maid servant and her son; for the son of the maid servant shall not inherit with the son of the free woman. 31 So then, brethren, we are not maid servant's *children*, but of the free woman."

WEYMOUTH'S THE NEW TESTAMENT IN MODERN SPEECH Translated by Richard Francis Weymouth -

Galatians 4:22-31 -

22 "For it is written that Abraham had two sons, one by the slave-girl and one by the free woman. 23 But we see that the child of the slave-girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. 24 All this is allegorical; for the women represent two Covenants. One has its origin on Mount Sinai, and bears children destined for slavery. 25 This is Hagar; for the name Hagar stands for Mount Sinai in Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children. 26 But the Jerusalem which is above is free, and she is our mother. 27 For it is written, "REJOICE, THOU BARREN WOMAN THAT BEAREST NOT, BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL WITH CHILD. FOR THE DESOLATE WOMAN HAS MANY CHILDREN — MORE INDEED THAN SHE WHO HAS THE HUSBAND." 28 But you, brethren, like Isaac, are children born in fulfilment of a promise. 29 Yet just as, at that time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. 30 But what says the Scripture? "SEND AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN." 31 Therefore, brethren, since we are not the children of a slave-girl, but of the free woman —"

"Abraham was a type of God: and Abraham's wives were types of God's Covenants." '92-1389.

Instead of trusting in God and the Covenant, they have hired Gentile support or protection: so that she, Israel, is to be regarded and treated as a faithless wife. The evidence of her divorce is seen in that awful treatment by Hitler. That is their present judgment.

Verses 39 thru 41, “I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. 40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. 41 And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou shalt also give no hire any more.”

One more rebuke is due before the end of Jacob's trouble: this is described in the fourteenth chapter of Zechariah, and soon will begin. The stones of rebukes, and the sword of truth, will work the final change for good: In like manner, as the fiery furnace in which walked the three Hebrews (and the fourth like the Son of Man), ended idolatry. To be stiff-necked when in the right is good. May it be now.

Zechariah 14:1- , “Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee. 6 And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: 7 but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. 8 And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. 9 And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one. 10 All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and shall dwell in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's wine-presses. 11 And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely. 12 And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, that a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. 14 And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in those camps, as that plague. 16 And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain. 18 And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague wherewith Jehovah will smite the nations that go not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and boil therein: and in that day there shall be no more a Canaanite in the house of Jehovah of hosts.”

Verses 42 and 43, “So will I cause my wrath toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. 43 Because thou hast not remembered the days of thy youth, but hast raged against me in all these things; therefore, behold, I also will bring thy way upon thy head, saith the Lord Jehovah: and thou shalt not commit this lewdness with all thine abominations.”

Again we ask, How could they go through the sealing of the covenant, and the wonders of their deliverance, and then forget the goodness of the Almighty so soon? No wonder their forgetfulness of Sinai so soon, fretted their

God, their Mighty One.

Verses 44 thru 52, “Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter. 45 Thou art the daughter of thy mother, that loatheth her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. 46 And thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. 47 Yet hast thou not walked in their ways, nor done after their abominations; but, as *if that were* a very little *thing*, thou wast more corrupt than they in all thy ways. 48 As I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. 49 Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good. 51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. 52 Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters.”

The more light, knowledge of God we have, the greater the sin of going contrary to it. It shall be more tolerable for Sodom in the day of judgment, during the New Covenant days, than for Israel. The ten tribes were guilty of idolatry in Samaria; this was earlier than that of Judah in Jerusalem. “If the mighty works had been done in Sodom that have been done in thee, they would have repented long ago in sackcloth and ashes.”

Verses 53 thru 58, “And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; 54 that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. 55 And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. 56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, 57 before thy wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, that do despite unto thee round about. 58 Thou hast borne thy lewdness and thine abominations, saith Jehovah.”

When they are all brought back together, how ashamed Israel will be to find how much more culpable they are than Sodom: more so also than Syria and Chaldea.

THE KINGDOM OF HEAVEN IS AT HAND -

Matthew 10:1-15.

“And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 **Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.”**

THE GOSPEL OF THE KINGDOM

"Many wonder greatly why it was proper for our Lord and the Apostles to declare the kingdom of heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, its followers still pray. 'Thy kingdom come; thy will be done on earth as it is done in heaven.' The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel had been waiting for the fulfillment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfill all of His promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the law, that they might be ready to receive the Messiah.

"While as a people they were the most religious nation in the world at that time, nevertheless but few of them were 'Israelites indeed' - at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried, 'Crucify Him!' while the godless Pilate inquired, 'Why, what evil hath He done?' Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

"God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Accordingly five days before His crucifixion our Lord said to them, 'Your house is left unto you desolate. Ye shall see Me no more until that day when ye shall say, 'Blessed is He that cometh in the name of the Jehovah' - Matt. 23:38, 39." Please see the words of the Psalmist - Prophet Psalm 118:22-26.

Matt. 23:38, 39, "Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, **till ye shall say, Blessed is he that cometh in the name of the Lord.**

Psa. 118:22-26, "The stone which the builders rejected is become the head of the corner. 23 This is Jehovah's doing; It is marvelous in our eyes. 24 This is the day which Jehovah hath made; We will rejoice and be glad in it. 25 Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity. 26 **Blessed be he that cometh in the name of Jehovah:** We have blessed you out of the house of Jehovah."

"After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from divine favor until the completion of Spiritual Israel, when God promises that His favor shall return to (Rom. 11:25, 26, "*For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob*") Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of 'Israelites indeed.' All such are accepted with the Jew as members of the same kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or church numbering millions, as well as a real body or church scattered amongst them.

"As at the end of the Jewish age Jesus came to inspect them and to set up His kingdom if enough worthy ones were to be found, so He will do in the end of the Gospel age; He will come to Spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of the age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be His queen and joint-heir in the Millennial kingdom, which will then be set up and begin the work of blessing the world.

"After the spiritual kingdom of God shall have been exalted, the Bible assures us, in Romans 11:25-32, "*For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: 27 And this is my covenant unto them, When I shall take away their sins. 28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are not repented of. 30 For as ye in time past were disobedient to God, but now have obtained*

mercy by their disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all. -- that God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

Gen. 3:1-3, "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: **2** and I will make of thee a great nation, and I will bless thee, and make they name great; and be thou a blessing; **3** and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

"MORE TOLERABLE FOR SODOM"

"The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the great Millennial age, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more.

"The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunities, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed. -

Acts 3:22 and 23, "Moses declared, "The Lord your God will raise up a Prophet for you from among your brethren as He has raised me. In all that He says to you, you must listen to Him. **3:23 AND EVERY ONE, WITHOUT EXCEPTION, WHO REFUSES TO LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE.**"

1 Tim. 2:4, "who is willing for all mankind to be saved and come to a full knowledge of the truth."

Matt. 20:28, "just as the Son of Man came not to be served but to serve, and to give His life as the redemption-price for many."

It is for us to be followers of Jesus and the Apostles - to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in His Kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that Israelites and the Sodomites will be sharers in that work of restoration - restitution -

Ezek. 16:50 thru 55, "And they were haughty, and committed abomination before me: therefore I took them away as I saw good. 51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. 52 Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters. **53 And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; 54 that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. 55 And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate.**"

Acts 3:19 thru 21, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, even Jesus: 21 whom the heaven must receive **until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old.**"

THE BATTLE OF TEMPTATION

Matthew 4:1-11.

“Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil: 2 and having fasted forty days and forty nights, afterwards he hungered. 3 And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves of bread. 4 But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God’s mouth. 5 Then the devil takes him to the holy city, and sets him upon the edge of the temple, 6 and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on hands shall they bear thee, lest in anywise thou strike thy foot against a stone. 7 Jesus said to him, It is again written, Thou shalt not tempt Lord thy God. 8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, 9 and says to him, All these things will I give thee if, falling down, thou wilt do me homage. 10 Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to Lord thy God, and him alone shalt thou serve. 11 Then the devil leaves him, and behold, angels came and ministered to him.”

**“In all points tempted like as we are,
yet without sin” - Heb. 4:15.**

“THIS GENERATION SEEKETH A SIGN,”

said our Lord, and thus it is with every generation, every people - the whole world. The world wants miracles or outward show of sanctity and great professions. Some responding to this spirit of the world have adopted peculiar dress. Monks, nuns, quakers, and others, make profession of wonderful powers received through laying on of hands, and would thus impress the world along worldly lines. Others claim the power by magic words to change the bread and wine into the actual body of Christ, and authority then to sacrifice Him. We cannot suppose that sane people really believe that they do anything of the kind; we must suppose that they do it for a spectacular effect upon the world. Similarly the red and purple and gold and white and black robes, miters, not now enjoined.

“The world seeks after signs of healing, wonder-working magic, etc., and the nearer the Lord’s people approach to these things the more they may expect to influence the world. Romanists are leaders along these lines, and have relics of saints, garments, bones, etc., to which reverence is attached in the minds of all classes except in the most civilized lands. Many of these things are attempted also by the Mormons, Spiritualists, Christian Scientists, and magnetic healers, and there is a general tendency amongst all denominations to attempt something of the spectacular whereby to arrest and fix the attention of the public. Some of these purveyors of magic actually touch persons making them unconscious while falling down. They practice all types of cures; however, unlike our Master, and His apostles, they do cure ‘all’ who come to them, and cannot raise the dead. It would seem that the great attraction to many of these charlatans is the flashiness of the cures, usually performed in front of great crowds, much like a side-show in a circus type of atmosphere. These crowds seem more occupied in the side-show-like performance instead of the religious message that they offer.

“As our Lord avoided anything and everything spectacular so should also His followers. True, our Lord performed some miracles of healing, but we should remember that the numbers healed as compared with the whole number of people was comparatively small. We should remember also that these were the foretold witnesses by which He should be recognized, that they were foreshadowings of His coming glorious work during the restitution to all the families of the earth, which shall be accomplished in due time during the Millennial age. True, also, there were miraculous gifts and tongues in the early church, which we see through the Apostle’s statement were designed for the establishment of the church until the work of grace should more thoroughly be developed in the hearts of the Lord’s people, which the fruits of the Spirit should and did supplant the miraculous gifts of the Spirit.

“The Lord’s people should be on guard against any unreasonable procedures in the proclamation of the Gospel. The service of ambassadors for God is a reasonable service, and those who are in proper line in the footsteps of Jesus will be found to possess more and more of the ‘spirit of a sound mind’ -Just today I witnessed a so-called minister of the gospel rousing up the large audience by telling them such things as Adam and Eve occupied the Garden of Eden for ‘billions of years’ before Satan entered in to cause them to sin. Later on at the conclusion of his message he inspired the church audience to become almost possessed as they, along with their minister, began to scream at the top of their lungs, jumping up and down while spinning wildly to the sound of wild, earsplitting, fast tempo music. -1 Pet. 4:7. ‘06-3718

1 Pet. 4:7, "But the end of all things is at hand: **be ye therefore of sound mind**, and be sober unto prayer"

"The RANSOM is the very center or hub into which, and from which, every other truth must and does fit perfectly." '99-2532 c 2 p 2.

Verses 59 thru 63, "For thus saith the Lord Jehovah: I will also deal with thee as thou hast done, who hast despised the oath in breaking the covenant. 60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 61 Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger; and I will give them unto thee for daughters, but not by thy covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am Jehovah; 63 that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I have forgiven thee all that thou hast done, saith the Lord Jehovah."

The way they despised the oath of Exodus 24, in breaking the covenant, and belittling Jehovah, calls for a severe penalty: a lesson forever. The Covenant of their youth was the type of the New Covenant which God has in mind, and which He never forgets. That New Covenant will be established, sealed, when the whole world of that time will be brought up the *highway of holiness* to where they can keep the Covenant without a mediator. This is the work of the promised Seed.

Exod. 24:3, "And Moses came and told the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah has said will we do!

"This Mediatorial kingdom will begin at the close of this Gospel age, when the members of the body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the ancient worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the ancient worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. 'This is My covenant with them when I shall take away their sins' (Romans 11:27; Jer. 31:33). Sodom and Samaria and all the nations shall be given unto them for daughters, but not by their old Law Covenant, but by a New Law Covenant - ("by becoming 'daughters' to Israel." '09-4371).

Rom. 11:27, "And this is the covenant from me to them, when I shall have taken away their sins.

Jer. 31:31 thru 33, Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: **32** not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. **33** But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people"

"The New Covenant will be made only with Israel . . . Thus all nations during the Millennium will gradually flow to Israel and come under obedience to the New Covenant regulations and thus become Israelites indeed on the earthly plane.'. '10-4575; D, 638.

HEROES OF FAITH -

Heb. 11:1-40 '09-4385 to 4389

Hebrews 11:1 thru 40, "Now faith is assurance of things hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6 And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek

Ezekiel

after him. 7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God. 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: 12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable. 13 *These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.* 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16 But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. 17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was *offering up his only begotten son*; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 *By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.* 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. 32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. 35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, *received not the promise, 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.*"

"Faith is the substance (substratum or underlying support) of things hoped for, the evidence (conviction) of things not seen" - Heb. 11:1.

"This epistle to the Hebrews, God's message through this Prince of the Apostles, did much for the 'Israelites indeed' who were fettered, hobbled, trammled by the things of the Law Covenant and unable to disentangle themselves so as to rightly discern between the shadows in the types and the eternal verities antityped in the Christ, Head and body, and His great work as the 'antitypical Priest,' 'antitypical Prophet,' 'antitypical Judge' and 'antitypical; Mediator' of the New (Law) Covenant.

"Faith is more than hope. Faith implies a promise. And when a promise is made by the Almighty God, who changes not and who is as omnipotent as He is unchangeable, then faith can firmly trust Him, come what may. Hope finds a foundation - finds in faith a substance, because the faith rests upon a divine promise . . . Such as have this proper faith must of necessity be students of the Divine Word and the greater their studies the more their faith; and the greater their faith the more their studies of the promises.

"The Apostle brings before our minds from the past a galaxy of faith heroes. He holds them up for our admiration, so that they shine and sparkle and excite our admiration and, we trust stimulate us to similar faith-heroism . . . They were all positive, forceful characters, who knew in whom they believed and testified their faith by

their obedience to God. . .

[If I might add a annotation to the above. I have recently witnessed a televised documentary by so-called biblical scholars, claiming to be experts, that David was anything but what the Bible testifies. They call David a first class sinner, and that the accounts of his life in the Bible are nothing more than the dressed-up figment of the writers imaginations, so that they might palm off the thought in the peoples minds that David was something other than what he is Biblically described to have been. They conveniently forget that David was the hero of the nation of Israel, and that he was a Biblical type of Jesus Christ. Was not Jesus' lineage from that of David? And was not Jesus called time and time again, 'The Son of David'? David committed one sin, indeed! a great sin, but afterward having repented was forgiven by God and became a paragon of virtue. Television programs of this sort tend to crush faith which is built upon such heroes as David, leaving the nominal Christian devoid of faith in the Word of God. See what God thinks of such like David in verses 39 and 40 of Hebrews 11.]

Hebrews 11:39, 40, **"And these all, having obtained witness through faith, did not receive the promise, 40 God having foreseen some better thing for us, that they should not be made perfect without us."**

"The more carefully we walk with God the more peaceful and the more joyful may be our pilgrimage towards the New Jerusalem. . .

"He looked for the city of God

"Next in the list of Ancient Worthies is Abraham, styled 'The Father of the Faithful' - not because Noah and Enoch and Abel had not been faithful, but because with Abraham God started a faith family to whom were given many and great promises. That family became known as the nation of Israel, and afterward as spiritual Israel. Again, Abraham was the father of the faithful, because while the heroes that preceded him exercised faith in God, it was more along theoretical, abstract or hypothetical lines, whereas the divine revelation to Abraham was the Gospel, the good tidings in definite form - that in and through his seed all the families of the earth should receive a blessing. Thus the Apostle declares that God preached in advance the Gospel to Abraham, and thus all who believe that Gospel, of which redemption by Messiah is the essential, all such are called 'the children of Abraham,' and he is spoken of as the father, the one through whom this Gospel hope was caused to descend.

"But in still another sense Abraham was the father of the faithful: in the sense that he typified the heavenly Father, as Isaac typified our Lord Jesus, and as Isaac's bride, Rebecca, typified the elect Gospel church.

"Abraham's call of God was the result of his having faith in God and because he lived at an appropriate time for the Divine purposes to begin to be expressed. First his faith was tested by the divine command that he leave his native country to wander up and down through Palestine as a shepherd, dwelling in tents without any fixed habitation, without any attempt to take possession of the land and to establish himself in it by building fortresses, etc. The promise was that in after times God would bring his posterity to this land and give it to them for a possession.

"The promise went further and declared that if obedient the Lord's blessing would continue and that the seed of Abraham would become great and influential; and that through it, all nations would receive a blessing - and by implication all would come under its control. It required great faith to believe all this under the circumstances. And the test continued, as year by year, Abraham's wife grew older, until the time of motherhood was long past. Still we read that Abraham's faith 'wavered not.' *[We who make up the Christian Church who are living during the Laodicean period or end times, must show the same type of strong faith as Abraham, while we are faced with the seemingly long delay of waiting upon the Lord, to fulfill His promise of concluding this end time period and bringing in the complete Millennial judgment day.]*

"Still later, after Isaac, the son of promise, had been born and had grown to manhood, the Lord tested the faith of this wonderful man by telling him to offer his son as a sacrifice. We are not to assume that this instruction was given by any mere impression of the mind, nor would it have been proper for Abraham to accept and act upon anything short of an absolute demonstration of the divine will in such a matter. The father love, the hopes of years, and apparently the divine Word and Oath were all about to be wrecked. Yet his faith 'faltered not,' for he accounted that God would fulfill His every promise to which he had bound Himself, not only by His Word, but also by His Oath.

"While we exclaim, Wonderful faith! let us remember that this was the very quality of Abraham which specially commended him to the Almighty as his particular friend. And let us remember that if we would have the particular friendship and blessing and fellowship of the Lord this is the channel through which it is to be sought - the channel of faith, of trust, of obedience. 'Without faith it is impossible to please God.' The more faith we have the more pleasing we shall be in the Lord's sight and the more we may be used by Him as channels of blessing to others -

however imperfect we may be in other respects.

“Abraham realized that the earth was full of sin and violence and out of harmony with God. He knew that Enoch, his ancestor, a man of God, had already prophetically declared that Messiah would come, the representative of Jehovah, and establish a government, a kingdom, a city of righteousness. He longed for that righteous government and realized that its foundation of righteousness would be deeply laid, and that it would be an everlasting kingdom. He knew that occasionally a monarch came to an earthly throne possessed of good intentions and partially able to exercise these, but that soon his throne, his kingdom, crumbled and passed to others.

“Abraham, therefore, was not in sympathy with any in his day, nor since, in looking for an earthly kingdom; but he was looking beyond all these for the kingdom of God’s dear Son - the Millennial Kingdom. His eye of faith looked down and beheld Messiah and the exaltation of Israel and the blessing of all the families of the earth during the Millennial day.

“Our Lord Jesus attested this, saying, ‘Abraham rejoiced to see - in his minds’ eye - my day (the Millennial day of Christ’s reign) and he saw it and was glad.’ The Jews misunderstood our Lord to mean that he had been with Abraham. Others misunderstood him to mean that Abraham saw by faith his work of sacrifice. It is true that our Lord did appear to Abraham. It is equally true that in a certain sense Abraham foresaw the life and final sacrifice of Jesus in the typical sacrifice of Isaac; but it is also true that ‘the day of Christ’ is the Millennial day for the world’s blessing and that it was that which Abraham saw and which gladdened his eye of faith. [*Today, there are nominal Christian ministers who completely fail to understand that Abraham saw not only Christ’s day of sacrifice, but more importantly, the Millennial day of blessing to come upon all the nations of the world.*]

“We also see the same; and, sharing the same faith, we share the same joy and gladness of hope and expectancy. We indeed discern still more clearly than Abraham of what that city or kingdom consists - that our Lord will be the great King, the Head over the glorified church, His body (His members, His bride) and that this bride, the Lamb’s wife, is pictured symbolically in the New Jerusalem, whose foundation stones in glory will be ‘the twelve apostles of the lamb’ (Rev. 21:2 and 11-14.)

Rev. 21:2, “And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband.”

Rev. 21:11-14, “. . . having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: 12 having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. 14 **And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.**”

We see more clearly than did Abraham (because guided by the holy Spirit through the Word) that the ancient worthies will be the earthly channels or agents through which this heavenly city will send forth its blessing to Israel and to all the families of the earth. As it is written, ‘Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom.’ Christ and His elect spiritual bride will not be seen by men except as we now see our Lord, through [our minds eye of faith.]

“SHE JUDGED THE PROMISER FAITHFUL”

“We are glad that Abraham’s wife is specifically mentioned in this list of faith heroes. It helps us to thoroughly grasp the Apostle’s thought that the distinction of sex does not operate to the disadvantage of either male or female in connection with the divine promise. Perhaps it cannot be said that Sarah’s faith did not falter (Gen. 112-15, “And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? 14 Is anything too hard for Jehovah? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.”), but if it wavered for a time it certainly was recovered. Although she was past age of motherhood she believed God. ‘She judged Him faithful who had promised (Heb. 11:11).’ Thus she was counted in with the noble list of whom the Apostle says, ‘These all died in faith, not having received the promise (the things promised), but having seen them afar off (with the eye of faith) and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers in the earth (Heb. 11:13).’

Heb. 11:13, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were **strangers and pilgrims** on the earth.”

“Ah, yes, here is an important feature. It is not sufficient that we see glorious things of the divine purpose, not sufficient that we believe them, not sufficient that we rejoice in them. We must be willing also to stand the test of being strangers and pilgrims in the present time. Those who cannot stand this test will not be accounted worthy of a share in those glorious things. Those ancient worthies, unsatisfied with any of the earthly prospects, sought the heavenly - not in the sense that we are seeking the heavenly, the spiritual things - in the sense of hoping for the completion of a change of nature from earthly to spiritual. They sought or desired the heavenly in the sense expressed in our Lord’s prayer. They wished God’s kingdom to come, to be established in the earth - a heavenly rule of righteousness, a heavenly city or government. ‘Wherefore God is not ashamed to be called their God, for He hath prepared for them a city’ - He has planned such a heavenly kingdom or dominion as they hoped for. That kingdom, the Scriptures assure us, will eventually be the desire of all nations’ - Hag. 2:7. . .

Hag. 2:6 thru 9, “For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; 7 **and I will shake all nations; and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts.** 8 The silver is mine, and the gold is mine, saith Jehovah of hosts. 9 The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts.”

“The ancient worthies, whose glorious career we have been considering and praising, must wait until the spirit-begotten class shall be born again from the dead in the first resurrection; then they shall receive their blessing of resurrection to the earthly plane, to be the earthly representatives of the heavenly city, heavenly kingdom, and to share in a very particular way in the bestowment of God’s blessing to Israel and to all the families of the earth . .

“The ancient worthies responded to the extent of the privileges and blessings that were then tendered, proffered, available. And we of this Gospel age have heard and responded to the still higher blessings and privileges of the high calling of this Gospel age . . .

“Certain things in the Scriptures seem to imply that these ancient worthies will at the close of the Millennium receive a still further blessing, namely, that they will be changed from human to spirit nature . . .

“Rev. 20:7-9: “It is at that time, at the close of the Millennial age, that we understand the ancient worthies will be changed from earthly to heavenly organism.

Rev. 20:7-9, “And when the thousand years have been completed, Satan shall be loosed from his prison, and shall go out to deceive the nations which in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number as the sand of the sea. 9 And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down out of the heaven and devoured them.”

“SO GREAT A CLOUD OF WITNESSES”

“The moral of our lesson is summed up in the first verse of Hebrews, the 12th chapter, in which the Apostle says, ‘Wherefore, seeing that we also are compassed about with so great a cloud of witnesses (martyrs), let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.’

“What a grand exhortation! Let us heed it! Let us give faith its proper place. Let us feed our faith upon the Word of God and upon all the divine providences of our experiences in life as they daily come to us! Let us thus follow in the footsteps of our great High Priest, the Captain of our salvation, our Leader, our Forerunner, whose sacrifice is the foundation for our faith and whose power in glory is to be its consummation, when He shall receive us unto Himself in the first resurrection, ‘In a moment, in the twinkling of an eye.’ “ ‘09-4385 to 4389.

“The children of Israel, from God’s viewpoint, were a typical people - they represented typically all who would ever become Abraham’s seed, on the heavenly and the earthly plane. Thus it is written, “I have made thee a father of many nations” All who will ultimately be saved to relationship with God out of many nations were well represented in the tribes of Israel.

“God took one of those 12 tribes, the tribe of Levi, and separated it from the others for His own special use and as a channel for the blessing and instruction of the other tribes, which represented all the families of the earth. That tribe of Levi, as we have already seen, typified the ‘household of faith’ - all those who will be brought into harmony with God through the Sarah division of the Abrahamic Covenant. These all, as a household of faith, are together styled the firstborn and are developed under the Faith or Grace Covenant, and not under the New (Law) Covenant.

"The tribe of Levi itself was subdivided, a priestly class being selected, and the remainder of the tribe assisting or serving under them. So in the antitype - a 'little flock,' a priestly class, is selected for the pre-eminent position and constitutes 'Abraham's Seed' on the highest plane, the divine nature. This class, The Christ, is composed of Jesus, the Head, and the church, His members. As the center of the divine blessing this royal priesthood, of which the Redeemer is the Head, has a variety of titles and of offices - King, Priest, Judge, Law-Giver, Mediator, Father - and each of these titles indicates a special feature of its service as the seed of Abraham in blessing all the families of the earth, represented by the remaining tribes.

"The other tribes of natural Israel did need a mediator and the mediator was in the special set apart tribe. Moses represented the entire priestly class and the tribe of Levi in his various functions as mediator between God and the nation.

"It is true that God did sometimes speak of natural Israel as his first-born, and similarly Ishmael was the first-born of Abraham. The Apostle Paul calls our attention to this very matter, telling us that natural Israel corresponds to Ishmael, the son of Hagar, who represented the covenant of bondage. Spiritual Israel constitutes the church of the first-born, the body of Christ, and was never in bondage, being a child of the free woman, 'the Heavenly Jerusalem, the mother of us all.' The Covenant of Grace was represented by Sarah. It had no mediator and needed none. Why does it not need a mediator? Because those chosen under this Covenant of Grace are all at heart loyal to God, lovers of righteousness and haters of iniquity. These the Father was pleased to receive into His family, in response to their faith and consecration. They become members of the body of the Mediator, who, during the Millennial age, will represent God to mankind, enforcing His laws and in His name uplifting the willing and obedient." '09-4389, 4390.

CHAPTER 17

Verses 1 thru 6, "And the word of Jehovah came unto me, saying, 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel; 3 and say, Thus saith the Lord Jehovah: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar: 4 he cropped off the topmost of the young twigs thereof, and carried it unto a land of traffic; he set it in a city of merchants. 5 He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow-tree. 6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs."

God Almighty is putting forth a riddle to the nation of Israel. That nation should be skillful at solving riddles, having had so much practice in the use of types. The eighth, ninth and sixteenth chapters of Leviticus comprehend the greatest riddles of all: laying out to all who can understand them, the Jewish Age, the Gospel Age, and the Millennial Age, in type. This riddle of Ezekiel seventeen, God explains for all to understand. The first eagle is the king of Babylon. He also made Zedekiah king over Israel, and relied on an oath that Zedekiah took in the name of Jehovah. God later required this oath to him, and visited a penalty upon him for violating it.

Verses 7 thru 10, "There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. 8 It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. 9 Say thou, Thus saith the Lord Jehovah: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither? and not by a strong arm or much people can it be raised from the roots thereof. 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew."

The second great eagle was the king of Egypt; and the vine of Judah did bend her roots toward him, and the prospect was good. But God held King Zedekiah to his oath, or hand, which he had given to the king of Babylon; therefore, the king of Egypt will not be able to sustain the vine.

Verses 11 thru 18, "Moreover the word of Jehovah came unto me, saying, 12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon: 13 and he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the

mighty of the land; 14 that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand. 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet escape? 16 As I live, saith the Lord Jehovah, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. 17 Neither shall Pharaoh with his mighty army and great company help him in the war, when they cast up mounds and build forts, to cut off many persons. 18 For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape.”

The kingdom of Israel was to be a subject nation under Babylon: but it was to exist. However, the king of Judah sent ambassadors to the king of Egypt, purchasing his help, and also purchasing trouble for himself, which included the opposition of Jehovah. Zedekiah despised the oath of God, because of which oath the King of Babylon had trusted him.

A BROKEN VOW - FULFILLED PENALTY

2 Chronicles 36:11-21

“Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: 12 and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel. 14 Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. 15 And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: 16 but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. 17 Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes, all these he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: 21 to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths: for as long as it lay desolate it kept sabbath, to fulfil threescore and ten years.”

“Be sure your sin will find you out” - Numbers 32:23.

“Zedekiah, the last king on the throne of David, was exalted to his position by Nebuchadnezzar and reigned eleven years, until the overthrow of the dynasty. He was given the throne upon his taking a solemn oath of faithfulness as a vassal to the king of Babylon. The taking of that oath was the immediate cause of his downfall. The matter is so stated in Ezekiel’s prophecy.

“The folly of the king’s course in this matter is but an illustration of the general folly of all who reject the Lord as their counselor. Our lesson relates how the Lord through Jeremiah His prophet had warned the king respecting reformation and the keeping of his oath and the certainty that the king of Babylon would vanquish him. Self-willed and unbelieving, like so many young persons, who are careless of their oath, the king, abetted by the princes and his counselors, who undoubtedly were young and inexperienced, took the course which proved to be the way of folly and which led to the utter overthrow of the nation.

“This reminds us of our text for the year. ‘The wisdom that cometh from above is first pure, then peaceable, easy of importunity and entreatment, and full of mercy and good fruits.’ It was, of course, not the privilege of Zedekiah or others living at this time to have the guidance of the holy Spirit in the sense that spiritual Israel may enjoy it now. Nevertheless they had what to them was a very fair substitute, all things considered, namely, God’s direct revelations through His prophets. But now as then an evil heart of unbelief is inclined to lean to its own understanding, its own wisdom - earthly wisdom, which often, as the Apostle declares, is sensual and devilish. This is the meaning of much of the war and commotion which we see about us in the world, especially amongst so-

called 'Christian nations.' Nor should we too severely censure the world for not acting along the lines of faith and trust in the Lord when we remember that they know Him not and see Him not as do His spirit-begotten children - 'Blessed are your eyes for they see and your ears for they hear.' For those who do see and do hear and do know the Master's will; to proceed along worldly lines would certainly be much more reprehensible than for the natural man to take the same course. The Lord requirements will be correspondingly lenient; where the privileges are great, as with us, we can only reasonably expect stricter requirements at the Lord's hands.

"THE LORD WILL JUDGE HIS PEOPLE"

"In Zedekiah's case the Lord allowed the natural consequences of his wrong course to follow, and they were severe indeed. His sons were slain before his eyes, then he was blinded and carried to Babylon in darkness, where he was a prisoner until his death. We infer from this that he never came to a properly repentant attitude of heart before the Lord. On the contrary his father, the previous king, Jehoiachin, who was taken a prisoner to Babylon eleven years before, was subsequently released from prison and granted many favors at the hands of the king of Babylon.

"These high ones in nominal Israel may properly enough represent the more highly favored ones of the Lord's people in spiritual Israel, and we may draw the lesson that the unfaithful, like Jehoiachin, might be chastened and afterwards treated with leniency; but that those who violate the oath of their covenant, their vow to the Lord, breaking that vow, will suffer loss in every sense of the word - they shall thenceforth be blinded by the adversary to the blessings they had once enjoyed and they will subsequently die the second death. Everywhere the Scriptures uphold the thought, that a vow, a solemn compact with the Lord, is a most binding obligation. It is under such an obligation that all the members of the new creation have been granted the first fruits of the spirit. Disloyalty or renouncement of this vow to us could therefore mean nothing short of the second death." '05-3623.

Verses 19 thru 21, "Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. 20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me. 21 And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I, Jehovah, have spoken it."

God also spoke of it as *His* oath. It is plain here that the king of Babylon was not exercising universal government. So Zedekiah died in Babylon for his wickedness in despising his oath which he took in the name of Jehovah. Herein is a poignant lesson to all, emphasizing the sacredness of the name, and word, of our Almighty God.

Verses 22 thru 24, "Thus saith the Lord Jehovah: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and lofty mountain: 23 in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell. 24 And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I, Jehovah, have spoken and have done it."

The mount of Lebanon is the natural home of the cedar. It also represents the kingdom of God, of which the tallest and most sightly and pleasing cedar is Jesus our Lord. With Him is a grand and wonderful grove of cedars: all the trees of righteousness of Jehovah's own planting - 144,000 of them.

CHAPTER 18

Verses 1 thru 4, "The word of Jehovah came unto me again, saying, 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 3 As I live, saith the Lord Jehovah, ye shall not have *occasion* any more to use this proverb in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul [being] that sinneth, it shall die."

Ezekiel

The order of the death sentence is to be changed. When the Messiah comes the second time; this time after a resurrection, the death sentence on Adam and his children, will be abrogated. Then when anyone dies he will die for his own iniquity, and not for his father Adam's sin. Then life will be possible. When Christ died by crucifixion He secured a *ransom price* for the perfect man Adam. At his second advent He uses that credit or merit to offset the death sentence. Then men shall live by every word that proceedeth out of the mouth of God. The New Covenant will be sealed by the *sin-offering* which Messiah secured at the same time He secured the ransom price.

"So surely as our Lord Jesus *died* for our sins, the punishment for our sins was death, and not life in any sense or condition.

"But, strange to say, finding that the theory of eternal torture is inconsistent with the statement that 'the Lord hath laid upon Him the iniquity of us all,' and that Christ 'died for our sins'; and seeing that one so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus paid the world's ransom price, though this truth is taught on every leaf of the Bible." A 159.

Isaiah 52:13 thru Isaiah 53:12, "Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. 14 Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), 15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

ISAIAH -- CHAPTER 53

1 Who hath believed our message? and to whom hath the arm of Jehovah been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. 7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? 9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the **sin of many, and made intercession for the transgressors.**"

Romans 5:6 thru 8, "For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. 8 **But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.**"

"The eighteenth chapter of Ezekiel relates specially to the time when the Adamic transgression will be offset by the New Covenant as a result of the ransom, so that naught will remain against believers but their own misconduct. The same principle applies to some extent to those of this Gospel age who are justified by faith; and to the Israelites justified by the typical sacrifices." '96-2017.

"The judgment of God is clearly expressed by the Prophet Ezekiel, as follows: 'When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth . . . all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . But if the wicked will turn for all his sins that he hath committed and keep all my statutes (which implies also the pondering and study of them), and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live . . . When a righteous man turneth away

Ezekiel

from his righteousness and committeth iniquity, and dieth in them (unrepentant), for his iniquity that he hath done shall he die. Again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive' -Ezek. 18:24, 21, 22, 26-28. See also 2 Peter 2:20-22" '96-2016, 2017.

2 Peter 2:20 "For if after having escaped the pollutions of the world through [the] knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first. 21 For it were better for them not to have known the way of righteousness, than having known [it] to turn back from the holy commandment delivered to them. 22 But that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud."

"Please see comment on Ezekiel 3:16-17 from '11-4881.

"God's sentence of death as the wages of sin is against the soul: 'The soul that sinneth, it shall die.' And this sentence is executed through the deterioration of the body, either by sickness or otherwise, snapping the golden cord of life; causing the spirit, or energy, of life to break its union with the body. The result we call death, even before the putrefaction sets in which destroys the body. It is the death of the soul, the termination of being, which has occurred.

"In the divine arrangement, God has provided in the death of our Lord Jesus a ransom for all (1 Tim. 2:5, 6) - all the souls of the human family - for Adam and Eve, and all the souls begotten, generated, by them. Consequently, although the divine sentence is upon every soul of man unto death; in view of this atonement which God has provided, we who have faith in the efficacy of the atonement and in the ultimate carrying out of the divine plan, are permitted to speak of these dead souls as though they were not dead, but merely asleep (1 Thess. 4:13, 14) . . . waiting for the Millennial morning, when all that are in their graves shall hear the voice of the Son of Man and shall come forth again, to being; and to the opportunities of a raising up, or restoration to all that was lost - the process of raising up being betokened by the judgments of the Millennial age - rewards for those who will do well; chastisements for those who do ill; destruction, if they persevere in ill doing. This judgment, in our common version Bible, is mistranslated 'damnation' - John 5:29." '02-3063.

John 5:29, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of **damnation**. **King James Version.**

John 5:29, "and they shall come forth; those who did the good things to a rising again of life, and those who practised the evil things to a rising again of **judgment**." **Young's Bible Translation.**

John 5:29, "and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of **judgment**." **Darby Translation.**

John 5:29, "and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of **judgment**." **American Standard Translation.**

John 5:29, "they who have done what is right to the resurrection of Life, and they whose actions have been evil to the resurrection of **judgment**." **-Waymouth's New Testament in modern speech.**

1 Tim. 2:5, 6, "For there is but one God and but one Mediator between God and men — Christ Jesus, Himself man; 6 who gave Himself as the redemption price for all — a fact testified to at its own appointed time - Waymouth's New Testament in modern speech.

1 Tim. 2:5, 6, "For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. King James Translation.

1 Thess. 4:13, 14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." King James Translation.

1 Thess. 4:13, 14, "Now, concerning those who from time to time pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who have no hope. 14 For if we believe that Jesus has died

and risen again, we also believe that, through Jesus, God will bring with Him those who shall have passed away. [Waymouth's New Testament in modern speech.]

1 Thess. 4:13, 14, "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

"Those who accept the New Covenant will no more get the perfect life instantly than we do now. They will get it at the end of the Millennial age, as we get it at the end of the Gospel age. Yet not just the same; for the Gospel church, as we have seen, has waited in the sleep of death for the close of the age and the reward of the perfect life; while the faithful of the Millennial age, instead of dying, will gradually improve in health - mental, moral and physical - until perfection will be reached by all such, as the close of the Millennial age. Meantime, those who sin willfully, against full light and full ability, will be accounted to have committed the sin unto death; and death to such, even if born in the Millennium, will be the *second death*." '97-2154.

"God is able to destroy both soul and body.' The apostles, our Lord, and all the holy prophets, unitedly declare God's power alone can awaken to consciousness, soul, sentient being, on any plane of existence. For be it noted that those who experience the 'change' of the first resurrection to the divine nature will be *souls* as truly as they were in their earthly nature. God is declared to be a *soul*, the same word *psuche* being used: 'If any man draw back, My SOUL (PSUCHE - sentient, perceptive being) shall have no pleasure in him' - Heb. 10:38." E 350.

Heb. 10:38, "But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him."

The Bible does not teach a resurrection of the body, but of the *soul*. It declares that because of sin all souls die; and that to redeem our souls our Lord became a man, a human soul, or being, and 'poured out His soul unto death,' made His soul an offering for sin' (Isa. 53:10, 12). The Bible further shows that it was our Lord's soul that was resurrected on the third day. His soul was not left in *hades* - the death state (Acts 2:27). So, also the Apostle treats the subject, declaring, '*it* (the soul, or being) is sown (in death) in weakness; *it* (the soul) is raised in power.' In the resurrection God giveth *it* a body as it hath pleased Him - 1 Cor. 15:43, 38.

Ezek. 18:4, "Behold, all **souls** are mine; as the **soul** of the father, so also the **soul** of the son is mine: the **soul** that sinneth, **it** shall die.

Ezek. 120, "The **soul** that sinneth, **it** shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Acts 2:27, "Because thou wilt not leave my **soul** unto Hades, Neither wilt thou give thy Holy One to see corruption."

1 Cor. 15:43, **it [soul]** is sown in dishonor; **it [soul]** is raised in glory: **it [soul]** is sown in weakness; **it [soul]** is raised in power"

1 Cor. 15:48, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

Our word *soul* signifies a 'perceptive, sentient being,' a cessation of which we call death. The Adamic sentence was death, which would have been the final end of us all, but for the redemptive work of Christ. That redemptive work is not yet completed - the **price** has been paid; but the recovery of man, out of death, awaits the time appointed of the Father. Meantime the dead are no longer thought of, nor spoken of, as dead (**extinct**); by God who purposes their resurrection: the resuscitation, reawakening of their **beings**, or **souls**: hence the frequent use in the Scriptures of the very word '**sleep**,' when referring to the dead - 'Them also which **sleep** in Jesus' (1 Cor. 4:14). 'David after he had served his own generation by the will of God, fell on **sleep**.' 'David is not ascended into the heavens' (Acts 2:34; 13:36). Martyr Stephen, 'cried with a loud voice, Lord, lay not this sin to their charge. And when he said this he fell **asleep**' (Acts 7:60). Abraham, Isaac, Jacob, etc., good and bad '**slept** with their fathers.'" '02-3027.

1 Thess. 4:14, "For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. "

Acts 2:34, "For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand "

Acts 13:36, "For David indeed, having in his own generation ministered to the will of God, fell asleep, and was added to his fathers and saw corruption."

Acts 7:60, "And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep."

"The Bible says nothing about the resurrection of the body, but much about the resurrection of the *soul*. Repeatedly the Word of God calls death a *sleep*.

"Adam was disobedient, and his *soul* was sentenced to death. It was not the body that sinned and was sentenced to death, while the soul remained pure. On the contrary, 'The *soul* that sinneth *it* shall die.' The sentence of death pronounced upon Adam affected his *soul*. As it was the spark of life extinguished the *soul*.' '15-5611.

Ezek. 18:4, "Behold, all the souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

"But the breath of life (*the spirit of life, life power, life principle, the energizing of life principle* was removed from the body and *returned to God*. The *spirit of life* is the privilege, or power, of life. This privilege was granted to father Adam under certain conditions." QB 667.

"That God could create a human soul, but could not destroy one, is Absurd! Unscriptural!" Psa. 145:20; Rom. 6:23. OM 34.

Psalms 145:20, "*Jehovah preserveth all them that love him; But all the wicked will He (destroy).*"

Rom. 6:23, "*For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*"

"We have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed (Heb. 2:14). The fact that he can be destroyed proves that angels as a class are mortal." A 187.

Heb. 2:14, "Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death **He might destroy him** having the power of death — **that is, the devil** — Young's Translation.

"The breath, or spirit of life, is a principle or power. It is the power which came from God, and which is necessary to the production of the sentient creature." E 341, 399.

"So man was given the privilege of living if he would continue in harmony with the Creator. That right, which was given him, passed to God when He died when he broke the covenant and lost the life-rights - Hosea 6:7 - returned to the Giver of Life' QB 668 See THE NEW COVENANT '11-4902.

Hosea 6:7, "But they like Adam have transgressed the covenant: there have they dealt treacherously against me."

"This same thought, that death will again be the penalty for sin, to all redeemed from the Adamic death, if after they come to a knowledge of the grace of God, they receive that grace in vain, is shown by our Lord's own words. 'Fear not them which kill the body, but are not able to kill the soul (fear not them which take away the present life, which is already under sentence of death, anyway: but remember that you have been redeemed, and that a future life is a possibility to you, and that no man can rob you of that which God has provided for you through the redemption in Christ Jesus); but fear Him that can destroy both body and soul in Gehenna (Matt. 10:28). Here the power of God to destroy the soul is positively asserted, and that by an unquestionable authority. E 332.

Matt. 10:28, "And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell."

"The same God who created in the beginning is able to resurrect the dead. The Bible theory is that man does die, and that without the Live-giver, and without a resurrection, death would indeed end all, and there would be no future life.

"Man is the highest type of earthly creature - 'of the earth, earthy' - and his excellence consists in the superiority of his mental endowment - not a development [*as evolutionists would have us believe*], but a gift from his Creator."

"THE SOUL THAT SINNETH, IT SHALL DIE" E 328

"The word *soul* properly and Scripturally applies to creatures on the lower planes as well as to man, the highest and noblest - to fish, reptiles, birds, beasts, man. They are all souls. Mark, we do not say that they *have* souls, in the ordinary and mistaken sense of that term; yet they all do *have* souls, in the sense of having *life, being, existence* - they ARE living souls. Let us prove this:

"In the first, second and ninth chapters of Genesis the words 'living soul' are applied in the Hebrew language to the lower animals nine times, but the translators (as though careful to protect the false but common illogical notion respecting a soul, derived from Platonic philosophy) assiduously, diligently, guarded their work, so that, so far as possible, the English reader is kept in ignorance of this fact - that the word *soul* is common to the lower creatures, and as applicable to them as to man, in inspired Scripture usage. How else could it happen that in all of these cases, and in many other instances throughout the Scriptures, they have carefully covered the thought, by using another English word to translate the Hebrew word, which in the case of man, is rendered 'soul'? So carefully have they guarded this point that only in one place in the Bible is this word translated 'soul,' in connection with the lower creatures, *viz.*, in Numb. 31:28; and there, very evidently, they were compelled to show the matter, by reason of the peculiar construction of the sentence - no other translation being reasonably possible. The passage reads:

"Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons and of the beeves and of the asses and of the sheep.' Here it will be noticed that the word 'soul (Heb., nep-phesh - living soul) is used respecting the lower creatures as well as in reference to man; and so it would appear elsewhere in the Scriptures, had the translators been free from the distortion and twisting of their false theories on this subject.' E323, 324.

"The word father has the significance of life-giver. Accordingly, God was the 'Father,' or life-giver, while the earth was the mother, of Adam, and hence of the human race (Luke 3:38). Adam's form or organism was of and from earth (which therefore served as his mother); but his spark of life which constituted him a man came from God (who was thus his father or Life-giver. E99.

"The 'miraculous' birth of our Lord Jesus, perfect, unblemished, of an imperfect mother, was not contrary to the usual procedure of the Creator's arrangements, but in full harmony with them: we see that similarly father Adam was born into being, perfect, because he was born of God, though his mother (the earth) was still imperfect except the specially prepared Garden of Eden. The Scriptural assurance then that our Lord had a pre-human existence, the life-principle of which was transferred to Mary's womb and born of her 'holy,' is abundant assurance that He was, as the same Scriptures declare, 'holy, harmless, undefiled, separate from sinners.' Just such an one could be accepted by Justice as our ransom-price; and humanity's High Priest in things pertaining to God." 1 John 3:5; Matt. 8:16, 17; Heb. 7:26; Heb. 2:17. E 106.

1 John 3:5, "And ye know that he has been manifested that he might take away our sins; and in him sin is not."

Matt. 8:16, 17, "And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; 17 so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases."

Heb. 7:26, "For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens"

Heb. 2:17, "Wherefore it behoved him in all things to be made like to brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people"

Verses 5 thru 9, "But if a man be just, and do that which is lawful and right, 6 and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a

Ezekiel

woman in her impurity, 7 and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; 8 he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, 9 hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah.”

Then if a man do right, and keep and fulfill every commandment, the death sentence will have no effect; but he will be overcoming his weaknesses and inherent blemishes, and he will be improving mentally, morally and physically, going up the highway of holiness to perfection of human nature. The death penalty being ended, another law, the law of life begins to operate through and from the Messiah; all the willing and obedient of mankind shall become His children. He purchased them by the power of the ransom. He restores them to what Adam was before he fell, by the power of the sin offering; thus He becomes The Everlasting Father.

Verses 10 thru 13, “If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, 11 and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor’s wife, 12 hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 13 hath given forth upon interest, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.”

He, therefore, has the purchased price of life or death according to the efforts put forth by the redeemed one to climb up the highway. One thousand years is allotted to them if they are sincere: one hundred years is the limit to those who will not try, but who prefer sin. By keeping the law, they may live to the end of the thousand years, reaching perfection of nature; then comes the test of character as to their worthiness of eternal life.

“It should ever be borne in mind that perfection of being, and perfection of character, are two different things. Perfection of being is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to the divine law and under the divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character-building he soon failed, and hence lost his perfection.” ‘95-1807.

Verses 14 thru 17, “Now, lo, if he beget a son, that seeth all his father’s sins, which he hath done, and feareth, and doeth not such like; 15 that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor’s wife, 16 neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; 17 that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.”

The father’s good or bad condition does not affect the outcome for the son; but his improvement depends entirely on himself and the terms of the Keturah Covenant.

Verses 18 thru 22, “As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity. 19 Yet say ye, Wherefore doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. 20 The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live.”

The wicked father dies because of his own wickedness, and not because of his father’s wickedness. This is the dividing line which manifests the end of the Adamic death penalty pronounced in the garden of Eden.

Verses 23 thru 25, Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?”

So far is God from taking pleasure in the death of the wicked, that He gave His well beloved Only Begotten Son to die as a means of salvation for the wicked. How God’s infinite loving heart ached in sympathy for, and with the suffering of, that Son, who was so loving and faithful!! His infinite love and wisdom and power found a proper reward for Jesus, the Anointed of God.

Verses 26-29. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. 27Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. 28Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. 2,Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

The mind of God is infinite in justice, love, wisdom and power; so is His will. When the plan of salvation is consummated, then heard I every voice saying, Just and true are all Thy ways, thou King of the nations.

Verses 30-32. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. ,'Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? '2For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

The terms, conditions and promises of the New Covenant will be made very plain; and the rewards will be immediate. There will be no excuse for the goat class walking into the lake of fire and brimstone which is the second death. The purchase price, plus the sin offering, was sufficient, even to removing the curse of the law from the Jews. Praise God from whom all blessings flow!

CHAPTER 19

Verses 1-12. Moreover, take thou up a lamentation for the princes of Israel, 2And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. ,And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. 4The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. 5Now, when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. "And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. 7And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. *Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. 9And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel. "Thy mother is like a vine in thy blood, planted by the waters: she was fruitful, and full of branches, by reason of many waters. "And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. '2But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered, the fire consumed them.

This chapter describes the early history of Israel: today it applies to the church union or confederacy. The pope has gone down to Egypt for help, while the Protestant side is spoken of in the Bible by the name "Babylon" which name well befits the whole confederacy. It is a confusion of creeds, but very little Scripture. Indeed, the Scriptures pronounce the opposition of God, and its downfall.

Verses 13-14. And now she is planted in the wilderness, in a dry and thirsty ground. '4And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a scepter to rule. This is a lamentation, and shall be for a lamentation.

A dry, desolate condition in the earth is predicted by these verses. Worse than that, a season of unrest, dissatisfaction, is forecast for the whole world. Anarchy is in the making.

CHAPTER 20

Verses 1-7. And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of Jehovah, and sat before me. 2Then came the word of Jehovah unto me, saying, 3Son of man, speak unto the elders of Israel, and say unto them, Thus saith the lord God, Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you. 4Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers; 5And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; "In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; 7Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

The elders of Israel, while steeped in the idolatries of Egypt, still tried to keep the religion of the Law Covenant which God had given them. They recognized Ezekiel as a prophet of God, and came to him to discern the mind of God in regard to certain unexplained matters. Quite probably they wished also to so order their doings as to favor themselves from a financial standpoint. But God refused to be enquired of by them, and He told Ezekiel the reason, urging Ezekiel to explain to the elders of Israel why He could not be inquired of by them.

This chapter is a resume of Israel's history from God's standpoint, containing Millennial promises at the end. This was the second visit of the elders, not long after the first visit related in chapter 14. This is eleven months after the date given in Chapter 8. They were still idolaters at heart, like their fathers. God chose for them the choicest location and richest land on earth, and that it was selected for their fathers. They listened to Moses for a while but soon made a golden calf. When Moses interceded for them, God listened for His own name's sake, "that it should not be polluted before the heathen, in whose sight I brought them out of the land of Egypt." God gave them ten commandments and seventy statutes and judgments (Deut. 4-26) that their daily affairs might be pleasing to Him. He also gave them a Sabbath day, type of the great Sabbath: A Sabbatic year Jubilee was another picture of the great rest year of Restitution: rest as far as the people were concerned, but restoring their land at the same time. If they would keep it He would sanctify them. But they refused to do so and went after idols. Caleb and Joshua were the only ones of the original fathers to enter the promised land. How they will regret their failure to keep the type of such a wonderful antitype for them: that they will be able to Live. "But they rebelled, and would not hearken." They went after their idols — even to the worship of Baal.

"By the deeds of the Law (Covenant) shall no flesh be justified in his sight."

"The fact, however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but hoping for life as a favor, or gift from God (through him who fulfilled the Law Covenant and canceled all claims against all who come unto him, both Jews and Gentiles); does not hinder God's free children, justified through faith in Christ's redemption, and not by the Law; from using the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and pleasing to their heavenly Father. Thus, for instance, Paul, who repudiated over and over again the domination of the Law Covenant over any in Christ, quotes one of the Commandments as an evidence to Christian parents of what God's will is with reference to their government of their children (Eph. 6:1-4). But mark that he does not in any wise present it to them as a

command. It never was a command to parents, but to children. The Apostle's admonition is to parents concerning their conduct towards their children. Nor does the Apostle intimate justification as a reward; for he writes to those children who are already justified, not by deeds of obedience to the Law Covenant, but by faith in their Redeemer — 'Children, obey your parents in the Lord.' '94-1731

Verses 8-12. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. ,But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. '0Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness: "And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. 12Moreover also, 1 gave them my sabbaths to be a sign between me and them, that they might know that I am Jehovah that sanctify them.

I reminded them especially of my Sabbaths, which they were bound to violate and desecrate; they were unwilling to take one day out of seven for rest and obedience.

“God's righteous will has always been the law incumbent upon all his creatures.

“Father Adam, having violated the law of God — written in his being — had passed under its sentence — death. And this death-sentence had affected him mentally and morally, as well as physically: and thus began the effacement from his heart of that power of discerning right from wrong. The fallen conditions favored the cultivation of selfishness, and exalted selfishness to be the rule of life, instead of love, as in God's original creation . . . until in Moses' day . . . with the majority of the race, the original law was almost gone. A general picture of the race aside from Israel is given by the Apostle with an account of just what led to such a dreadful condition — See Rom. 1:21-32.

“God chose or elected to give the law on tables of stone to the descendants of his 'friend,' Abraham, according to a promise made to him, that he would specially use and bless his posterity. But, as though to insure men that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians then the greatest nation of earth.

“From this we conclude that the Law given at Sinai was given because the original law, expressed in Adam's nature, twenty-five centuries previous, had become almost extinct and unintelligible. It was given to a chosen people, at the hands of a specially chosen leader.

““The man Christ Jesus' (1 Tim. 2:5), who obeyed the Law absolutely, was the one in the Divine purpose for whom the provision was made, that 'He that doeth these things shall live.' He consequently had a right to life everlasting. But he laid down his life . . . a sin-offering and corresponding price for Adam and those who lost life in Adam (Rom. 5:12, 18). But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore, only Israelites required to be 'redeemed from the curse of the Law (Covenant)' — Gal. 3:13.

“The preface in Exod. 20:2 shows that these Ten Commandments were given only to Israel after the flesh. Deut. 5:1-5; Neh. 9:12-14. '94-1723 to 1726

Verses 13-14. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. 14But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

But the house of Israel rebelled against my laws and ordinances, which if a man do, he shall live. They rebelled still more, and I did not destroy them; but spared them for my own name's sake, that it should not be polluted in the sight of the heathen.

Verses 15-27. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; "Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. 17Nevertheless mine eyes spared them from destroying them, neither did I make an end of them in the wilderness. 18But I said unto their children in the wilderness, walk ye not in the statutes of your fathers, neither observe their judgments, nor defde yourselves with their idols. 19I am Jehovah your God; walk in my statutes; and keep my judgments, and do them. 20And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God. 21Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. 22Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. 23I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; 24Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. 25Wherefore I gave them also statutes that were not good, and judgments whereby they should not live: 26And I polluted them in their own gifts, in that they caused to pass through the Fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am Jehovah. 27Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

So I withdrew my promise to take them into the promised land: yet for my name's sake, I warned their children, and did not destroy them; I especially warned them about my Sabbaths, which were fraught with meaning for their good; but which they observed in worshipping their idols: thus they blasphemed my name, and the work of their Messiah — the desire of all nations.

The Law Covenant was really in force from the time Israel left Egypt. The Passover was a prominent feature of the Law, and it was instituted the night before their exodus began. Moses had already been appointed of God, and, as we have seen, God's dealings were only with him, as the typical father or representative of that nation. In accepting and obeying Moses, Israel had already made the covenant to obey the laws he would give. The demonstration at Sinai was a formal ratification and acknowledgment of their covenant.

"The Sabbath-day was instituted about two weeks before the formal giving of the Law on tables of stone at Sinai; viz., at the giving of the manna in the wilderness — a most favorable opportunity for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh (Exod. 16:22-30). It was inaugurated as a memorial of their deliverance from Egyptian bondage, in which they had no rest from their task-masters. This is clearly stated in Deut. 5:15 — 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand

and a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day.' The Law Covenant is continually referred to as dating from that time — 'When I took them by the hand to lead them out of the land of Egypt' — Heb. 8:9; Jer. 32:32; Ezek. 20:5,6,12,20.

"There is no mention made of the Sabbath during the entire period of two thousand years preceding Israel's Exodus from Egypt, and then we are told, as above quoted, that it was ordained for that nation and as a memorial of their deliverance.

"From the entire account it is evident that was something new to the Israelites. Its explanation to them (Exod. 16:20-30), as well as Moses' uncertainty in the case of the first transgression of this law (Num. 15:32-36), proves that it was new, that it had not been previously known among them or their fathers." '94-1731

Verses 28-33. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. 29Then said I unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. 30Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? 31For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you. 32And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. 33As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you;

When they saw the promised land in all its fruitfulness, it only excited their interest in the possibilities for idol worship. This was their reaction; when instead, it should have aroused their gratitude, and desire to thank and worship the Giver. The power of Satan over men's minds is terrifying! They called the name of a special hill Bamah (high place), which is so called to this day. When ye offer your gifts, even causing your sons to pass through the fire, I will not receive them of you; neither will I be enquired of by you.

Verses 34-37. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. 37And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

And I will bring you out from the people and out of the countries, and I will plead with you by yourselves as of yore, and I will cause you to pass under the rod once more.

Verses 38-40. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am Jehovah. '9As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one of his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. 40For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

And I will purge out from you the rebellious spirit: and I will plead with you by the plain truth about Messiah; that ye may offer to me no more gifts meant for your idols. Once more shall you pass under the rod: and all of the house of Israel shall appear before God.

Verses 41-44. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 42 And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. 43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed. 44 And ye shall know that I am Jehovah, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

Then under the New Covenant your gifts will be right and acceptable. The mediator of that covenant will be the Messiah: and with your hearts set in harmony with the Covenant, your Messiah will remove your blemishes and weaknesses caused by sin; and your progress up the highway will be assured even unto perfection and life.

Verses 45-49. Moreover, the word of Jehovah came unto me, saying, 46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; 47 And say to the forest of the south, Hear the word of Jehovah, Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. 48 And all flesh shall see that I Jehovah have kindled it: it shall not be quenched. 49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

“Though much, connected with the times and seasons, as well as with the details of the plan, had been foretold by the prophets, they confessed their ignorance of the import of the prophecies to which they gave expression. (See Dan. 12:8; Ezek. 20:49; Matt. 13:17; 1 Pet. 1:10-12.) Stated in dark and symbolic language, and linked with events then future, to understand them was impossible.” B 23

We look to the south as indicating the earthly phase of the Kingdom of God, and the birthplace of the Ancient Worthies. These verses assure us that every other source of help for the poor world will be completely removed. Then will be the time to pray, “Thy Kingdom come, thy will be done on earth as it is done in Heaven,” and expect to see it accomplished. All the details of the Divine plan of the ages were fixed indissolubly, countless ages ago; and everything is irrevocably fixed and exactly in its place for today, yesterday, and tomorrow. Praise God from whom all blessings flow!!

CHAPTER 21

Verses 1-5. And the word of Jehovah came unto me, saying, 2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel. 3 And say to the land of Israel, Thus saith Jehovah, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north; 5 That all flesh may know that I Jehovah have drawn forth my sword out of his sheath: it shall not return any more.

These verses describe Israel at the present time, rather than Israel back there in Ezekiel's day. Both good and bad are to be cut off from all Old Covenant relationship, and brought into the better relationship of

the New Keturah Covenant. The typical holy places and all things typical are soon coming to an end; the antitypes of blessings are being brought in. The day of Atonement sacrifices are ending; the promised seed is about ready; and the promise to all the world of becoming children of Abraham is due to begin. The permission of evil is about over; and the desire of all nations has come. According to the Scriptures, four resurrections will begin that great work of blessing all the families of the earth.

Verses 6-7. Sigh, therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. 7And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

The sighing is now because of relief: such sighs as were never known. This came literally on Judea; but the scene and circumstances are changed. Now the tidings are good, and just as sure of fulfillment as were the evil tidings of that time concerning Israel's downfall. But this is life forevermore. Every hard or worried heart shall melt with love and adoration. All wrong doing, and spirit of wrong doing, shall fail. Behold, it cometh, and shall be brought to pass, saith the Lord God. What a difference between the rule of Satan and the rule of Messiah!!! By then Messiah will have purchased the world; they will be His by redemption from sin, and by purchase.

Verses 8-12. Again, the word of Jehovah came unto me, saying, 9Son of man, prophesy, and say, Thus saith Jehovah; Say, A sword, a sword is sharpened, and also furbished: 10It is sharpened to make a sore slaughter: it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree. "And he hath given it to be furbished, to give it into the hand of the slayer. '2Cry and howl, son of man; for it shall be upon my people, it shall be upon the princes of Israel; terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.

A sword, a sword: The sword of Present Truth is sharpened by eighty-five years of steady, unbroken, painstaking study: being brought forth from 1879, on the basis of illumination given to Pastor Russell, who was faithful unto death. The sword of Present Truth is also furbished or polished, not only by analysis, but by events pointed out to come to pass up to the present time, and future events soon to break upon us: For instance, there are the prophecies of church union; the confederacy; the ecumenical council, its prosperity and failure, etc., etc.; there is to be another setback for the Jews, in Jacob's trouble; signs of the millennial reign of Christ and His church are multiplying on every hand; and there are even signs of anarchy.

Verses 13-17. Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the Lord God. 14Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. 15I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied. Ah! it is made bright, it is wrapped up for the slaughter. 16Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. 17I will also smite mine hands together, and I will cause my fury to rest: I Jehovah have said it.

The sword of Truth is harder than the rod of my Son, the Messiah. His rule is absolute; but He brings the wherewithal to keep the Law. Also the sword is repeated the third time for that great city: the confederacy is very strong; being composed of Catholics, Protestants, and the civil government. I have set the point of the sword against all the gates, or chief ones of the church union. Truth, the Bible, shall prevail; no longer will the creeds prevail. The confederacy will fight hard against the truth about Messiah; but I will smite

my hands together. That is, I will use double power to break down their prejudice and hatred; and they will come to the truth; one sip of which will change all things.

Verses 18-24. The word of Jehovah came unto me again, saying, '9Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city. 20Appoint a way, that the sword may come to Rabbath [great] of the Ammonites [Fellow-countrymen], and to Judah in Jerusalem the defenced. 21For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. 22At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. [4:2] 23And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. 24Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

Appoint two ways for the Truth to come: from the Church, spiritual; or by the Ancient Worthies, earthly. In the lead will be the spirit of communism that will work to the destruction of the union of churches. The word of failure will not be entertained by the leaders of the confederacy. Catholic or Protestant. Ammon, illegitimate younger son of Lot, means "fellow countryman." See comment on 25:1-3. Both Catholics and Protestants have blasphemed the name of our good God, in the doctrines of purgatory and eternal torment. There is no such doctrine in the Bible. The king of Babylon is here used to indicate the leader of communism: the spirit of communism is spreading rapidly right now over Christendom and all heathendom.

Verses 25-27. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, "Thus saith the Lord God, exalt him that is low, and abase him that is high. 27I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him. See 2497 c 1 p 1, and B, 1916 Foreward, pg. iii.

See E, Chapter 6, DAVID'S SON AND DAVID'S LORD, pages 129-135. A 248, 262.

[Leeser's translation — Ezek. 21:30-32: **And thou, death-deserving wicked one, prince of Israel, 30Whose day is come at the time of the iniquity of the end (or termination of the typical kingdom of God!).31Thus saith the Lord Eternal, Remove the mitre, and take off the crown: this shall not be so always; exalt him that is low, and make low him that is high. 32Overthrown, overthrown, overthrown will I render it also, and it shall not belong (to any one), until he come whose right it is, and I will give it him. '92-1372 last p.]**

Ezek. 21:25-28. "The Divine proposition, clearly stated, was, first, that unequivocally and unquestionably the great heir of the throne of the world, the great King of Israel, should come of David's line. Secondly, it was also declared that he should come of the line of Solomon, of the reigning family, only upon certain conditions. If those conditions were complied with, he would come of that line: if those conditions were not complied with, he would come of some other line; but in any event must come through David's line and be both David's son and David's Lord.

"Note the Scriptural statement — Psa. 132:11; 1 Chron. 28:5-7; 1 Kings 2:4.

"The promise of the Messianic Kingdom in Solomon's line, and in the line of his posterity according to the flesh, is thus made clearly and specifically conditional, contingent upon a certain faithfulness to the

Lord . . . Did Solomon and his successors upon the throne of Israel 'take heed to their way, to walk before me [God] in truth, with all their heart and with all their soul?' If they did not, they are barred from being of the ancestral line of the Messiah, according to the flesh.

“We must go to the Scriptures to ascertain the answer to this question. There we find most unmistakably that Solomon and his royal line failed to walk after the divine precepts. Hence we know of a surety that that line was cut off and abandoned from being the Messianic line, and that it must come through another ancestral line, from David. Hear the word of the Lord:

“‘And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart ... If thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever’ — IChron. 28:9. I Kings 11:9-13.

The last three kings of Solomon's line who sat upon his throne were Jehoiakim, his son Jehoiachin (called also Jeko-niah and Coniah), and Zedekiah, Jehoiakim's brother. Let us mark the testimony of the Lord's Word against these men, and his assurance that none of their posterity should ever again sit upon the throne of the Kingdom of the Lord — actual or typical. We read:

“... O earth, earth, earth, hear the word of the Lord: thus saith the Lord, Write ye this man (Coniah) childless ... for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah — Jer. 22:24-30.”

“Thus saith the Lord of Jehoiakim, king of Judah, he shall have none to sit upon the throne of David” — Jer. 36:30.”

“Concerning Zedekiah we read — Ezek. 21:25-27.”

“Here the complete overturning of the Solomonic line is declared: it was the line that was exalted, and which should thenceforth be debased; while the debased or obscure line of Nathan, which had never made any pretensions to the throne, was to be exalted in due time in its representative, the Messiah, born of Mary, according to the flesh.

“Who could ask more positive testimony than this, that the Messiah could not be expected through the line of Solomon — all the rights and claims of that line, under divine promises and conditions, having been forfeited by wickedness and rebellion against God?

“This changing of the kingdom from the branch of Solomon to another branch of the house of David is clearly foretold in other Scriptures, as we read, ‘Behold the day is coming, saith the Lord, that I will raise unto David A RIGHTEOUS BRANCH, and a king shall reign and prosper ... In his days Judah shall be saved and Israel shall dwell safely; and this is his name that Jehovah proclaimeth him, Our Righteousness’ — Jer. 23:6 — see Young's Translation.

“Mary's genealogy, as traced by Luke, leads back to David, through his son Nathan (Luke 3:31). E 129

“Mary, the mother of Jesus, seems to have caught this proper thought (Jer.), or else was moved to speak by the holy spirit prophetically, when she gave utterance to the remarkable song of thanksgiving quoted by Luke (1:46-55): ‘He (God) hath scattered the proud in the imagination of their heart; he hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.’ Here the favored family of Solomon's line is contrasted with the humbler family of Nathan's line. The diadem and crown were removed from Zedekiah, and from the line

of Solomon, to be given to him whose right it is — the Righteous Branch from the Davidic root.” E 130-134

“Another great lesson which God has been teaching mankind during the reign of Sin and Death is the fact that they are incapable of establishing such a government as is necessary for real blessing and uplift of the race.” SB 416

“That Davidic crown (Ezek. 21:25-27) has been overturned ever since. No rightful heir of David has ever worn the crown. The nation was under other rules and subject to other empires until its final destruction in A.D. 70. (The Maccabees did endeavor to have a kingdom, you remember, but unsuccessfully; but they were not of the promised line of David — Q 79) The Herods of our Lord’s day were not Israelites, but of the family of Esau, and even then they had only a provisional Government, the real control being vested in the Roman Emperor.” OM 52

“God actually removed His typical kingdom, to permit Nebuchadnezzar’s government to become universal; for it would be impossible for the Gentiles to have universal sway so long as God’s kingdom, even in a typical form, existed. The Lord marks this time and event in most explicit language, saying of Zedekiah, the last king upon the typical throne, (Ezek. 21:25-27).” ’96-1979

The Interim of Time

“The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah’s Kingdom at His second advent is Scripturally termed the ‘Times of the Gentiles’ — that is to say, the years of the Gentiles; the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world.” CRS 41

“The civil institutions of the world have had a long lease of power; and now they must render up their accounts. And the Lord’s judgment, expressed beforehand by the prophets, is that not one of them will be found worthy of a renewal of that lease or a continuance of life. The decree is that the dominion shall be taken from them, and that He whose right it is shall take the Kingdom, and the nations shall be given to Him for an inheritance — Ezek. 21:27; Dan. 7:27; Psa. 2:8; Rev. 2:26, 27.” D 12. See B, 1916 Foreword.

“The lesson then is, that when Messiah’s Kingdom shall be established, it, under the terms of Israel’s New (Law) Covenant, shall be established with Israel and not with other nations. All nations will then approach the Lord by coming under the terms of His grace, and mercy embodied in that New (Law) Covenant, which will then operate towards Israel.

“All peoples, when exercising faith and obedience to the regulations of the Millennial Kingdom, in so doing will become ‘Israelites indeed,’ circumcised in heart and be counted children of Abraham, as it is written, I have constituted thee a father of many nations.

“The Kingdom that is coming to them at the close of their period of waiting will be a blessed Kingdom — that of Emmanuel the seed of Abraham, Messiah.” OM 52-53

Verses 28-32. And thou, son of man, prophesy, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn; for the slaughter it is furbished, to consume because of the glittering; 2,Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end. 30Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. 31And I

will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. 32Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered; for I Jehovah have spoken it.

These verses were given as a warning especially to Zedekiah, and to all the people. This is the beginning of the seventy years of desolation of the Holy Land, 606 B.C. to 536 B.C., when Cyrus permitted the Jews to return home; and all of the ten tribes that were still alive were given liberty so to do. Cyrus captured the city of Babylon by diverting the water of the river around the city so that his army could go in under the gates. Our Cyrus, sun, will soon do the same for the present river of Euphrates, world of mankind; He will thus accomplish the capture and destruction of the confederacy which is trying to convert the world to Christ by use of creeds, and not the Bible. At last the Bible becomes the “Word of God.”

In chapters 50 and 51 of Jeremiah, we have the significant prophecies against Babylon — not merely the Babylon of old, although it was included, but especially against Babylon the Great, the Mother of Harlots, which the literal Babylon symbolized — the Babylon of Revelation. And when it is remembered that the Book of Revelation was given as a prophecy of things then future (Rev. 1:1), and that literal Babylon was in ruin centuries before this prophecy concerning mystic Babylon was written, it requires only a little comparison of the two prophecies to show that the major portion of Jeremiah’s pertains to mystic Babylon, and is just about to find its fulfillment upon ‘Christendom’ so-called.

Compare Jeremiah 50:15, 29	with Revelation 18:6.
Compare Jeremiah 50:38	with Revelation 16:12.
Compare Jeremiah 50:46	with Revelation 18:9.
Compare Jeremiah 51:6	with Revelation 18:4.
Compare Jeremiah 51:7, 8,9	with Revelation 14:8, Revelation 17:4; Revelation 18:2,5,9, 11, 19.
Compare Jeremiah 51:13	with Revelation 17:1, 15.
Compare Jeremiah 51:33	with Revelation 14:15, 18.
Compare Jeremiah 51:37, 45,63,64	with Revelation 18:2, 4,21.

“As we read the words of Jeremiah spoken by divine authority against ‘Great Babylon’ — ‘Christendom’ — and compare them with those of similar import by the Revelator, we call to mind the Lord’s words to the last phase of the Nominal Church — Laodicea, Rev. 3:14 — in the midst of which we are living; and while noting the applicability of the description — ‘knowest not that thou art poor and blind and miserable and naked’ — we note also the warning, ‘I counsel thee to buy of me gold tried in the fire (divine truth), that thou mayest be rich; and white raiment (that faith which justifies), that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve (the eye salve of simplicity and sincerity which will remove the films of prejudice and duplicity), that thou mayest see.’

“As many as I love (as many as are honest and at heart loyal to God) I rebuke and chasten: be zealous therefore and repent . . . To him that overcometh will I grant to sit with me in my throne.’ The promise here is to the individuals: the great nominal church systems will not repent and leave the traditions of men for the pure word of God; but the individuals who hearken to the Lord’s voice and obey his word (Rev. 18:4), and thus, by overcoming the influence and power of error, prove their love of the truth and their loyalty to the Lord, will receive the great reward — a share in the Kingdom which shall break the chains of error and superstition and sin and ‘bless all the families of the earth’ — Galatians 3:16, 29.

“But the great systems of error, both civil and religious, which in these days join hands to fortify and uphold each other, and which, calling themselves Christian nations and Christian churches, dishonor the Lord and his Word by their false teachings and evil practices, shall feel the righteous indignation of the Lord. It matters not if their great ones follow the example of Jehoiakim in destroying the parchment upon which the words of warning and counsel are written, and if they refuse to believe the testimony of the prophets and apostles against them; the word of the Lord is nevertheless sure; and both the individuals and the systems which despise his word and cast it from them shall feel his hot displeasure, while those who humbly hear and heed shall be blessed.

“In view of these things, how appropriate are the words of our golden text — ‘Today if ye will hear his voice, harden not your hearts’ — Heb. 3:15.

The Downfall of Judah - Jeremiah 39:1-10.

“Behold, your house is left unto you desolate” — Matt. 23:38.

“In this lesson we have an exhibition of the severity of God's dealings with his covenant people when, notwithstanding the Lord's repeated expostulations, warnings and chastisements, they wilfully pursued a course in violation of their national vows. Israel, unlike any other nation of the world, was brought into special relationship with God. God chose them to be his people, and favored them above all other people, by giving them his law, by raising up for them judges and prophets, and by specially guarding and directing them in so far as they submitted to his will; as well as by warning, counseling and chastising them when they became wilful and disobedient.

“On the other hand, Israel, as a nation, entered into a solemn covenant with the Lord, saying, ‘All that the Lord hath spoken we will do’ (Exod. 19:1-6). For the faithful keeping of this covenant God promised them all manner of earthly blessings — blessings in the city, blessings in the field, blessings of a numerous offspring and of the increase of their cattle and their flocks, blessings of their basket and store, and ample protection from all their national enemies (Deut. 28:1-14; Lev. 26:1-13). But if they would disregard their covenant, corresponding curses were pronounced against them. If they walked contrary to him, the Lord declared his intention to walk contrary to them — Deut. 28:15-68; Lev. 26:14-46.

“It was in fulfillment of this covenant on God's part that the events of this lesson came to pass. Judah, like backsliding Israel (the ten tribes), which had been previously carried away captives (2 Kings 17:1-24), had not profited by that example of the Lord's displeasure, nor by the warnings of his prophets, but had outrivaled her sister in corruption (Jer. 3:8); and now her cup of iniquity was full and the Lord poured upon her, her merited punishment, due alike to king and people; for ‘neither Zedekiah, nor his servants, nor the people of the land, did hearken unto the words of the Lord which he spake by the prophet Jeremiah.’ Jer. 25:11: For a full explanation of 2 Chron. 36:21 see B ch. 6. The significance of the 70 years desolation, page 191 . . .”To consider the subject of this lesson merely as a scrap of history and to draw a moral lesson there from is to fail utterly, of getting its true significance. It should be considered in its relationship to the great plan of God in which it was a clearly marked and important step.

(1) It marks the beginning of the great Jubilee cycle.

(2) It marks the close of God's typical kingdom, of which Zedekiah was the last king, and concerning whom it was prophesied: ‘And thou, death-deserving wicked one, prince of Israel, whose day is come at the time of the iniquity of the end [or termination of the typical kingdom of God] — Thus saith the Lord Eternal, Remove the mitre, and take off the crown: this shall not be so always; exalt him that is low, and make low him that is high. Overthrown, overthrown, overthrown will I render it also, and it shall not

belong (to any one), until he come whose right it is, and I will give it him” — Ezek. 21:30-32 — Leeser’s translation.

(3) “It marks the beginning of the Times of the Gentiles, concerning which our Lord said, ‘Jerusalem shall [continue to] be trodden down of the Gentiles until the times of the Gentiles are fulfilled [or completed] — Luke 21:24.

“Nearly twenty-five hundred years have elapsed since Zedekiah lost his crown; and every scattered Israelite throughout the world realizes that not another king of the house of David, in which centered all the promises, has ever since been upon the throne. Many of them are convinced that they will not have another until Messiah shall take to himself his great power and reign. Yet they see not that Jesus of Nazareth is the promised one. The eyes of their understanding are yet blinded by prejudice. They see not that the heir of the throne must come from the seed of David; although they are witnesses that since the rejection of Jesus the genealogies which previously were sacredly cared for have been lost, and none have been kept for centuries by which they could distinguish an heir to David’s throne. In fact, all tribal and family relationships are now obliterated among the Jews. But, thank God, the morning of the restitution age is dawning, and in that day their blindness will be healed and they will recognize the fact that the one whom they pierced is both the son and the Lord of David, and the one whose right it is, to take the throne and to fulfill all the gracious promises of God.” ’92-1371 to 1373. B, 1916 Foreword, page iii.

CHAPTER 22

Verses 1-5. Moreover, the word of Jehovah came unto me, saying, 2Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. ’Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come; and maketh idols against herself to defile herself. 4Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. 5Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. See Lam. 2:14-17.

Ezekiel would still have made excuses for Israel, but God ordered him to judge them as a nation for their many crimes, the penalty for which was death. For one thing, they shed much blood, and thus shewed themselves worthy of death. They worshipped idols, incredible as it may seem, by a people that had such wonderful visible dealings from an all powerful and invisible God. They worshipped imaginary gods, even sacrificing their babies on red hot metal arms; which was recognized as a possibility by Jehovah, and expressly forbidden time and time again. Murders and assassinations were frequent, with such willfulness as to draw the day of retribution without delay. Those who are infamous themselves will mock you.

Verses 6-12. Behold, the princes of Israel, every one were in thee to their power to shed blood. (Editor’s Note v. 6. Behold, the princes of Israel were each (ready) with his arm within thee, in order to shed blood — Leeser’s translation.) 7In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. *Thou hast despised mine holy things, and hast profaned my sabbaths. 9In thee are men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness; 1’In thee have they discovered their fathers’ nakedness; in thee have they humbled her that was set apart for pollution. “And one hath committed abomination with his neighbor’s wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father’s daughter. 12In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God.

They have been guilty of everything incestuous and abominable and detrimental to the benefit of family life; harmony and prosperity have been especially the object of dissolution; and ye have generally despised my holy things.

Verses 13-16. Behold, therefore, I have smitten mine hand [struck my hands together — L.] at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. 14Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I Jehovah have spoken it, and will do it. 15And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. 16And thou shalt take thine inheritance in thyself in the sight of the heathen, (Editor's Note v. 16. And thou shalt be degraded through thyself before the eyes of nations — L.) and thou shalt know that I am Jehovah.

Behold, I do emphasize my abhorrence of thy dishonest gain, and causing of death; how wilt thou endure in the day of judgment? when thou art scattered among the Gentiles, and when thine inheritance shall be degraded in the sight of the heathen.

Verses 17-18. And the word of Jehovah came unto me, saying, 18Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

The whole house of Israel has become dross to me: even the Truth, or shekel of the sanctuary, has become dross in my sight.

Verses 19-22. Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. 20As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. 21Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. 22As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I Jehovah have poured out my fury upon you.

These verses sound so harsh until we consider how they are melted and purified; and that is by love and a knowledge of the Truth. The New Covenant will be in operation and the people will be getting its blessings which enable them to go up the highway of holiness; and they will see themselves improving day by day, mentally, morally, and physically, which was never possible before. Now they will know who Messiah is, and that they are getting these blessings because of his sacrifice unto death. They will realize that even freedom from the curse of the Law is due to His dying by crucifixion especially on their account. How their hearts will melt, and they will mourn for him as for a firstborn son, and as for the only Son of the Jewish race.

Verses 23-28. And the word of Jehovah came unto me, saying, 24Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. 25There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. 26Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. 27Her princes in the midst thereof are like wolves ravening the prey to shed blood, and to destroy souls, to get dishonest gain. 28And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when Jehovah hath not spoken.

“Woe to the rebellious children, saith Jehovah, that take counsel, but not of me . . . Now go, write it before them in a table, and note it in a book, that it may be for the latter day. That this is a rebellious people, lying children, children that will not hear the law of Jehovah; Which say to the seers, See not; and to the prophets, Prophecy not unto us right things: speak unto us smooth (Chelqah, flattery) things, prophesy deceits: . . .” Isaiah 30:1, 8-10; Ezek. 14:7, 10.

“And they, whether they will hear, or whether they will refuse to hear (for they are a rebellious house), yet shall know that there hath been a prophet among them” — Ezek. 2:5.

“Also, thou son of man, the children of thy people still are talking against thee . . . And they come unto thee . . . and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. and when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them” — Ezek. 33:30-33.

Pastor Russell, a true prophet, accomplished the work of “that faithful and wise servant.” THEN they shall know!

“Behold, they say unto me, Where is the word of Jehovah? Let it come now” — Jeremiah 17:15.

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” — 2 Tim. 1:7.

“The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness (I Kings 22:22,23; II Chronicles 18:21,22), and Tying wonders’ (2 Thess. 2:9, 10), and tell us that the Lord will send or permit a strong delusion that they may believe a lie” (2 Thess. 2:11). ’09-4375

Lam. 2:14-17; Ezek. 13:6, 7, 19; Isa. 59:13; Jer. 29:23; Psa. 78:49.

This lost condition of the house of Israel is due largely to the errors of life and doctrine held by the rabbis, the teachers who refuse to acknowledge the Lord Jesus Christ as the Messiah even though every prophecy concerning the birth, life, and death of Messiah were fulfilled in him. But the blessings will speak in no uncertain terms to convince them and to win them. The fact that they so maltreated him will help to take away some of their bitterness against the Gentiles for all they suffered, presumably for the crucifixion of Jesus, but really from jealousy. The Jews because of the diet prescribed for them in the Pentateuch have better brain power to exceed Gentiles in everything.

Verses 29-31. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. ,0And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. 31Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

The Jewish leaders have so lost faith in the Word of God that even Messiah has become a matter for mirth. They say, He is probably coming on a white horse, etc. One more downfall is coming to them, for I shall gather all nations against Jerusalem to battle, and half of the city shall be taken into captivity. That means that the Arabs are to relinquish what part of Jerusalem they are holding, as they were forced to do

during the “Six Days War” in 1967. Then will I go forth and fight for them. Thus is the whole world notified that Jehovah is taking up their problems to work them out to His satisfaction. We are now, on the verge of the most wonderful things, permanent things, vouchsafed by God through and by the Messiah. Hallelujah!!!!

CHAPTER 23

Verses 1-10. The word of Jehovah came again unto me, saying, 2Son of man, there were two women, the daughters of one mother; And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. 4And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names, Samaria is Aholah, and Jerusalem Aholibah. sAnd Aholah played the harlot, when she was mine; and she doted on her lovers, on the Assyrians her neighbors, 6Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. 7Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. 8Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. 9Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. 10These discovered her nakedness; they took her sons and her daughters, and slew her with the sword; and she become famous among women; for they had executed judgment upon her.

These two women are Israel, their ten tribes in Samaria: and Judah, the two tribes in Jerusalem. They had the same mother: the Law Covenant, typified by Hagar. Abraham, the husband of three women, represented Jehovah as the husband of three covenants. Also Abraham’s relationship to these three women was illustrative of God’s relationship to the Law Covenant, the Sarah Covenant, and the Keturah Covenant. Hagar was a slave, and brought forth to bondage: Sarah was his true wife, and brought forth the promised seed for the blessing of all the families of the earth. The New Covenant, through the mercy of God and the work of Messiah, will soon be operating to save every man from Adamic death, and to grant all an opportunity for eternal life.

Verses 11-20. And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. 12She doted upon the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. ”Then I saw that she was defiled, that they took both one way: 14And that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, 5’Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity, 16And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. 17And the Babylonians came to her into the bed of love, and they defiled her with whoredom; and she was polluted with them, and her mind was alienated from them. 18So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. ’,Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. 20For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

Judah was worse than Samaria in that after witnessing the downfall and captivity of the ten tribes, she continued to worship idols and to despise the Word of God by the prophets He sent to them.

Verses 21-25. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. 22Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side: 23The Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. 24And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their judgments. 25And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

In Egypt, while they had not a covenant relationship, except through Abraham and his promise, they took up some of the idol worship although they had better sense; but they wished to curry favor with their neighbors. These verses were fulfilled on Judah before the beginning of the seventy years desolation of the whole land: and the kingdom has never been restored. Now there is a republic. Next God's Kingdom will be established. That is the everlasting kingdom of Messiah, Jesus.

Verses 26-32. They shall also strip thee out of thy clothes, and take away thy fair jewels. 27Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. 28For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: 29And they shall deal with thee hatefully, and shall take away all thy labor, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. 30I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. 31Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. 32Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

Thy clothes of the Law Covenant, even the garments of glory and beauty, are stripped from her priesthood; and she was denuded of all her jewels, the gifts or favors of the Almighty, which accompanied the covenant relationship. She has been naked and bare: the butt, scorn and derision of the nations to this day.

Verses 33-34. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. 34Thou shalt even drink it, and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

They are so filled with the cup of astonishment and desolation in the hand of Hitler, that they are stupified. About the same number of Jews were in the world at the time of the crucifixion as met death under that demented product of beer hall fame.

Verses 35-39. Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. 36Jehovah said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; 37That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. 38Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. 39For when they had

slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

Their present lost condition, in spite of their republic and its promises, is due to the fact that they are trying so hard to forget God. They also forget the blessings that were theirs while they were doing their best to keep the Law Covenant.

Verses 40-49. And, furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, 41And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. 42And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. 43Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? 44Yet they went in unto her, as they go in unto a woman that playeth the harlot; so went they in unto Aholah and unto Aholibah, the lewd women. 45And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. 46For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled. 47And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. 48Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. 49And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

These verses show up the present condition of those who have lost all faith in God, and who are depending entirely on their own efforts. Not depending on God, they have tried others, but to no avail; and they would do better to keep clear of the church union. Messiah is back of the republic of Israel, but they know it not. They are poor lost souls without Him: all day long have I held out my hands to a faithless people — these are not the children of Abraham.

CHAPTER 24

Verses 1-5. Again, in the ninth year, in the tenth month, in the tenth day of the month, the word of Jehovah came unto me, saying, 2Son of man, write thee the name of the day, even of this same day. 3And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set it on, and also pour water into it: 4Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. 5Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

The prophet was several hundred miles from Jerusalem, but the very day the king of Babylon started his siege of Jerusalem, God by his angel imparted the knowledge of that fact to Ezekiel. A parable was also given the people through Ezekiel to show what was to be expected from the siege to the doomed city.

Verse 6. Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

The pot represents Jerusalem; the scum, the wickedness of the people; the fire, God's just penalty: let even the bones be burned. This all portrays what is coming to the Jews soon, to rid them of their evil practices and plans, their lack of loyalty to god, and their general faithlessness. Once more they are to be checked in their wrong course.

Verses 7-11. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; 'That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. 9Therefore thus saith the Lord God, Woe to the bloody city! I will even make the pile for fire great. 10Heap on wood, kindle the fire, consume the flesh, and spice [stir] it well, and let the bones be burned. 11Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

She does nothing to cover up or hide her guilt; it is even as on the top of a rock where it is easily seen, and not soon removed; this is their hardness of character. But God places it on another Rock, to expiate it; even Christ Jesus, the sacrificial Lamb. The pile of fire is sufficient to purge Israel, all who belong to Judah. Even the bones, the basis or strength of their woes, will be consumed. Then the pot will be empty of all its scum; and the brass of a bitter human nature and disposition will become apparent. They are still loved for the fathers' sakes: and Abraham is to be the father of nations; every one of whom will be an Israelite indeed, of the faith of the faithful Abraham.

Verses 12-14. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. 13In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. 14I Jehovah have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

There is much willfulness in the Jews: they have had enough lessons, experiences, and instructions to correct and level them off; but they refuse to be purged and become children of Abraham. Hence the fury of Jehovah is justified. He has decided on the purification of Israel, and they shall be cleansed. All of God's dealings are for our good. Thou shalt love Jehovah thy God with all thy heart, mind and strength. What a blessing comes to anyone who does that!! How that is being made manifest to angels and men today. How sorry are the fallen angels!! Justice is also the foundation of His throne, and it must be upheld. What confidence in the everlasting future would we have were it not so??

Verses 15-24. Also the word of Jehovah came unto me, saying, 16Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. 17Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. 18So I spake unto the people in the morning; and at even my wife died: and I did in the morning as I was commanded. 19And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? 20Then I answered them, The word of Jehovah came unto me, saying, 21Speak unto the house of Israel, Thus saith the Lord God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. 22And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. 23And your tires [beauty, ornament] shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep: but ye shall pine away for your iniquities, and mourn one toward another. 24Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God.

In the sudden loss of Ezekiel's wife, his dearest companion and possession, without mourning, was a sign to show that although God's temple was more to Him than Ezekiel's wife was to Ezekiel, He was giving it up to pillage and destruction. How much has God endured of sin to give a necessary lesson to us, and to angels. Ezekiel's not eating the bread of men, man's natural food, was fasting indeed.

Verses 25-27. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, 26That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? 27In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am Jehovah.

A message by signs is much like a message by the types of the Tabernacle. How solid and convincing it is! and not one to be easily forgotten. Thank God for Pastor C.T. Russell and the book Tabernacle Types and Shadows of the Better Sacrifices. Amen!

CHAPTER 25

Verses 1-3. The word of Jehovah came again unto me, saying, 2Son of man, set thy face against the Ammonites, and prophesy against them; 3And say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God; Because thou saidst Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

Moab means “water of a father,” and Ammon means “fellow countryman.” Both were sons of Lot by his two daughters. Incestuous and illegitimate, they well represent the two parties to the church union or confederacy: Moab, the Catholic side; and Ammon, the Protestant side. They are building their confederacy on the creeds; and not on the Bible, the Word of God. The Bible says, Say ye not a confederacy, to those who shall say a confederacy; neither fear their fear nor be dismayed by the appearance of communism. The only fear that God’s people need to fear is fear itself; and the fear of putting forth error in the place of Truth. Thou hast magnified thy word above all thy name (Psalm 138:1).

“The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the Divine Plan, He would probably have been looked upon as a fine character — as a man going about doing good. But because He preached differently from the scribes and Pharisees, and His preaching of the Truth infringed upon the teachings of those about Him, it rouses their ire.

“So it is today. All the persecution comes about from the making known of the Truth. In no time that we know of has this not been so. In the Dark Ages and throughout the Gospel Age, the preaching of the Truth has brought upon those telling the good tidings persecutions from those whose minds have been benighted by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might praise God, and with the lips he might injure men. The lips of this class consecrated to God — those who are laying down their present life in His service — should be devoted to His praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the Divine Plan, which is marvelous in our eyes.” ’14-5436

Verses 4-7. Behold, therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. 5And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks; and ye shall know that I am Jehovah. 6For thus saith the Lord God, Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; 7Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee; and thou shalt know that I am Jehovah.

Therefore, I will deliver you to the Assyrians (level), communists, and they shall establish their doctrines, creeds, rules and regulations in place of your terms and conditions of membership. This is a make believe membership. And because ye have oppressed and obliterated the Truth People, thou too shalt be obliterated; and great will be the fall thereof.

Verses 8-10. Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen: 9Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim, 10Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

Because Judah is contemned by the Catholic side of the confederacy, I will open and change the rules that have so long held the Catholic system together, on the side of the cities, or governments, and the separateness will be no more. The fellow countrymen of the "union," the Protestants, will also be unable to meet the arguments of the communists; so their part in the confederacy's effort to convert the world will be forgotten.

Verse 11. And I will execute judgments upon Moab; and they shall know that I am Jehovah.

The Catholic side will also fail; until people say, What is the word of the Lord now? let it come. And both sides will finally acknowledge that Jehovah is God; Come and let us apply ourselves to His Word, and live.

Verses 12-14. Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; '3Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it: and I will make it desolate from Teman; and they of Dedan shall fall by the sword. 14And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God.

Edom, or Christendom, also will come before God for their failure to honor His precious Word: blaspheming the holy name of God with their awful doctrines of purgatory and eternal torment. Peter says they will all be dissolved: and all religious errors shall melt with the fervent heat of the Truth of God's goodness, justice, wisdom and love; all of which are infinite.

Verses 15-16. Thus saith the Lord God, because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; 16Therefore, thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

Also the Philistines, or heathen, will be judged for not inspecting and believing His Word, which has been open to all.

Verse 17. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am Jehovah when I shall lay my vengeance upon them.

God's vengeance is to make friends out of enemies: to slay them by the sword of truth that goeth forth out of His mouth. Praise ye the Lord forevermore!!

CHAPTER 26

Verses 1-4. And it came to pass in the eleventh year, in the first day of the month, that the word of Jehovah came unto me, saying, 2Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste: ,Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. 4And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

Tyre, an exceedingly strong place, in fact a great rock, in the midst of the seas, typified the kingdom of Satan; and its king typified Satan. Jerusalem typified the Kingdom of God which God has allowed to be trodden under foot by Satan; this has given him the opportunity to say, Aha, derisively. God has taken notice of this sign of irreverence and lack of respect, and He will return it upon his own head in the utter destruction of all that is his by fraud and deceit, by usurpation. As He caused many nations to join in the destruction of Tyre, so He is going to turn many nations against Satan to the everlasting destruction of his kingdom.

Verses 5-9. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations. "And her daughters which are in the field shall be slain by the sword; and they shall know that I am Jehovah. 7For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. 8He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. ,And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

The time for the spreading of nets will be when the great Messiah says, "Cast the net on the other side of the ship." How men will crowd into it for the blessings of restitution!!! And her daughters, the free minded ones of the world, shall willingly be slain by the New Covenant message of Truth. "There is one God and one mediator between God and man, the Lord Jesus Christ, who gave his life a ransom for all, to be testified in due time." The king of the north, Messiah, will come with doctrines of the truth concerning the redemption of mankind accomplished by Messiah: the purchase of the earth and all mankind, and the year of jubilee. He will come also with chariots, or organizations, to do the work of calling all to the blessings of restoration to what Adam was in his perfection. And the millions returning from the grave will swell the number singing the glad song of salvation and praise to Jehovah. He shall raise a fort against all the wiles of Satan: it is the impregnable New Covenant, typified by Keturah, whose relationship to Abraham illustrated God's relationship to that Covenant. The blessings of restitution will be strong engines of war against all the walls of Satan and sin. Also the hope of eternal life will encourage men to hold fast to what builds them up day by day mentally, morally, physically.

Verses 10-12. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. "With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. '2And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

The multitude of the New Covenant doctrines will be so effective that the mere dust of them will cover and efface the many errors, and perversions of the truth, that Satan has brought forth. He has misled

many; but God has His 144,000, safe beyond the reach of all harm. The glad tidings of the angels' song will shake the walls of Satan's kingdom to their foundation. The horsemen who ride or proclaim the doctrines will have a complete message, the fulfillment of which will not be delayed. And the wheels of progress as regards the Divine Plan of the Ages will be seen moving at an appreciable rate.

Verses 13-15. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. 14And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I Jehovah have spoken it, saith the Lord God. '5Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

The destruction of Satan's kingdom will be complete forever. "Iniquity shall not rise up a second time." There will be nothing to hinder or subvert the true message of the Everlasting Kingdom of our Lord and Savior Jesus Christ. "And this is the name wherewith he shall be called Wonderful, Counselor, Mighty God, The Everlasting Father, the Prince of Peace." Follow Me and I will make you fishers of men, not necessarily to die and go to Heaven; but the earth abideth forever, and he has given it to men for their everlasting habitation. The transition of the kingdom will be accompanied by much tribulation.

Verses 16-18. Then all the princes of the sea shall come down from their thrones and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. 17And they shall take up a lamentation for thee, and say to thee, How art thou destroyed that wast inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! 18Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

The sea represents the restless masses of mankind, not under religious restraint; and the leaders among them will have to come down and acknowledge Christ in whom alone they may find life. Among all leaders none are as worldly as the religious leaders; they even preach men into war: so that the Bible places the blame for all the blood shed on the earth upon the religious leaders. The culmination of all is found in the church union or confederacy. The spirit of freedom will cause men to withdraw their support; and great will be the fall.

Verses 19-21. For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; 20When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; 21I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

A period of anarchy will accomplish all this; and the desolation must be complete, for all men must be free to accept the message of salvation through the New Covenant to restitution, spoken by the mouth of all the holy prophets since the world began, according to the Apostle Peter. The terror of this full and final result of sin will be a great help to those going up the highway of holiness to eternal life, which has always been in the mind of God. And Jesus says, I will give him eternal life. The war to end all wars is near to come, and will be the end of Jacob's trouble.

CHAPTER 27

Verses 1-4. The word of Jehovah came again unto me, saying, 2Now, thou son of man, take up a lamentation for Tyrus; 3And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. 4Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

This chapter mentions many good things that Satan favors, which are attractive to any earthly being, but used by him to take up the time and attention of all human beings, leaving them no time or interest for the worship of God, the giver of all these good things. Tyrus is at the entrance to the sea, or life of the world, and claims their first attention to what is always more natural and easy than spiritual things, and more pressing than even the worship of God who is the bountiful provider of all these blessings. Even the sea contains much that is good and desirable to humanity. The only safe course is to “Seek ye first the Kingdom of God, and all these things shall be added unto you.”

Verses 5-7. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6Of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. 7Fine linen, with brodered work from Egypt, was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

In the construction of all religious organizations, as well as earthly, the top boards of the trees (men) are best. Fir means full of life or energy. Cedars of Lebanon (white, snowy) indicate men who are strong for justification of some sort. The progress of any organization is in the hands of the oaks of Bashan, those who have the fruit bearing most prominently in mind. Those who have freedom much in mind supply the benches for the rowers, made by those who are strong in belief in the organization. Sails to help the rowers are furnished by worldly wisdom as to what would be more beneficial for progress, on the principle and hope that God is the Saviour: blue symbolizing faithfulness; and purple, royalty as sons of God.

Verses 8-12. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. ,The ancients of Gebal, and the wise men thereof, were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. 10They of Persia, and of Lud, and of Phut [bow], were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. "The men of Arvad [refuge], with thine army, were upon thy walls round about, and the Gammadims ["guards or watchmen"] were in thy towers: they hanged their shields upon thy walls round about, they have made thy beauty perfect. 12Tarshish [hard] was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin, and lead, they traded in thy fairs.

Thy pilots are of the civil government; they, the pilots, are a wall to the church union; they are the keepers that go about the walls, or civil defenses. The older leaders, men of experience and wisdom, are appointed as calkers to keep out the sea; to prevent leaks, and to keep out any undesirable ones as members. The younger, more youthful ones, are the fighters; including the colored race, all who can handle the bow to shoot out arrows of sharp retort or argument to support or defend the doctrines and practices of the confederacy. Refugees became thy watchmen and made thy defenses perfect. Those that were hard to manage were treated with severity, a warning to all.

Verses 13-26. Javan, Tubal, and Meshech [sons of Japheth], they were thy merchants: they traded the persons of men and vessels of brass in thy market. 4They of the house of Togarmah [son of Gomer son of Japheth] traded in thy fairs with horses, and horsemen, and mules. 15The men of

Dedan [low]were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. 6'Syria [the high ground] was thy merchant by the reason of the multitude of the wars of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. 7'Judah [praise], and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith [distribution], and Pannag [sweet], and honey, and oil, and balm. 8'Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon [fruitful], and white wool. 9'Dan [judge] also and Javan [son of Japheth], going to and fro, occupied in thy fairs; bright iron, cassia, and calamus, were in thy market. 20Dedan was thy merchant in precious clothes for chariots.21 Arabia, and all the princes of Kedar [powerful], they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. 22The merchants of Sheba [oath, covenant] and Raamah [trembling], they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23Haran [strong, enlightened], and Canneh [set up, distinguished], and Eden [delight], the merchants of Sheba, (Son of Raamah son of Cush, son of Ham in N. Ethiopia.) Asshur [freeman], and Chilmad, (A region supposed to be between Assyria and Arabia, trading with Tyre, (v.)) were thy merchants. 24These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. 25The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas. 26Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

The members of the white race had control of the organization and dealt in the souls of men. They also brought forth doctrines which seemed at the time to be wise and profitable, but afterward were failures. What would be meat in due season also proved to be wrong, because the covenant with God was lacking, and was replaced by creeds only. The confederacy reached the height of its glory, a very high mountain. The rowers brought the ship into turbulent waters: much opposition was stirred up among the masses who called for more freedom, especially religious liberty, all of which was devastating to the Catholic element.

Verses 27-36. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. 28The suburbs shall shake at the sound of the cry of thy pilots. 29And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; 30And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.11 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. 32And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? "When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. 34In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fall. 35All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. 39The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

The entire complex combination of many groups will be overwhelmed by the raging sea of anarchy, brought about by the repressive methods, rules and regulations of the church union. All who had their place and work to support the great organization which was to save the world, will be heard complaining and blaming it all on the religious leaders. Every form of distress and despair will become manifest. The whole world shall fear greatly when they find that the proposition is too vast for man to face. The

desirable result will come when they give up and turn to the Kingdom so long promised, and waited for with expectation. "The desire of all nations shall come." Praise God from whom all blessings flow!!!

CHAPTER 28

Verses 1-4. The word of Jehovah came again unto me, saying, 2Son of man, say unto the prince of Tyrus [rock]. Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. 'Behold, thou art wiser than Daniel; 4there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

This chapter has to do with the church union, likening the leaders to Satan and his coadjutors, the fallen angels. In the original the prince of Tyrus is likened to Satan with his almost unlimited sources of information. The confederacy is to have a season of success and prosperity to the extent that the leaders will become vain, proud and overbearing, which will alienate many of their supporters. The pope (See Revelation 2:13 where the pope is freely spoken of as Satan.) will especially feel like a god, and will conduct himself as such an one; forgetting for a time that the God resisteth the proud, but does show his favors to the humble. He seems to be wiser than Daniel and accumulates much gold, silver, honors, to satisfy his very heart's desires.

Verses 5-10. By thy great wisdom, and by thy traffic, hast thou increased thy riches, and thine heart is lifted up because of thy riches: 6Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; 7Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. 8They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. 9Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god, in the hand of him that slayeth thee. 'O Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

He is so sure of himself and his position that he becomes hard and overbearing: and God, the real God, sees that a lesson in humility will be good for him, and so the downfall of the confederacy is decided upon. His oppressive measures awaken a desire and determination for freedom, which leads to a season of anarchy, both civil and religious. Thus the mountain, the confederacy, will be overwhelmed in the seas of restless, dissatisfied people and nations. His declaration that he is a God, or in the place of God, will go for naught; but he will die the death, officially, of the uncircumcised. What will the poor world then do for a church or religious services?

Verses 11-15. Moreover the word of Jehovah came unto me, saying, 12Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Now comes a direct message to Satan. He is described as full of wisdom, perfect in beauty. And so he is; he always presents temptations in a most pleasing and appealing manner, knowing as he does what will be the most attractive to each and every one. During the permission of evil, which God in his wisdom saw

good and necessary for angels and men, he takes full advantage to divert men from loyalty to God; and he has succeeded beyond measure. He seems to be the greatest fool of the universe, not considering that God in a thousand years is to completely overthrow all of his work, eradicate the effects of all his labor of six thousand years, and expose his stupidity to all, angels and men. In Eden he was so beautiful and attractive that Eve listened to his words without considering them, and so lost the significance of God's warning against disobedience. Thus sin entered!! Also he was given a very good and pleasant position among the other angels; and he was perfect in his conduct, being a living perpendicular. His appearance was illustrated by a covering of precious stones; and so was his behavior, until iniquity was found in him.

“The Bible tells us that Satan was created an angel of a very high order in the early part of creation — one of the ‘morning stars’ — ‘a covering cherub.’

“When Divine Power created Adam and Eve, and bade them multiply and fill the earth, Satan saw his opportunity to put his ambitious schemes into operation.

“For six thousand years Satan has been carrying on his wicked work of slander and misrepresentation of the Divine character and purposes.” OM 298-9

"Is there any intimation in the Scriptures that Lucifer was given the oversight or made the overseer of God's earthly creation or Kingdom at Creation?

“Answer: We know of nothing in the Scriptures to indicate that Satan was given jurisdiction or authority respecting humanity or the earth.” QB 451

"The blindness that is upon mankind, and ‘the gross darkness that covers the people’ in general, is described by the Apostle as being the work of the great adversary Satan, who by false doctrines not only amongst the heathen but also amongst Christians, has misrepresented the divine character, the divine Word, the divine plan, ‘putting light for darkness, and darkness for light,’ and has thus deceived the whole world, all nations, with the very small exception of the few whose eyes of understanding have been enlightened with the true light.” ’00-2580

“AS THE SERPENT BEGUILLED EVE”
2 Cor. 11:3, 13-15.

“Various have been the delusions of our subtle adversary, but in this instance as in many others, the apostle's words seem to apply directly to our day. His words were a prophecy to us, now being fulfilled; for now the form of error is again presented as it was with Eve.

“Ye Shall Not Surely Die”

“In Eve's case it applied to the first death, now it is applied to the Second Death.

“The argument used to Eve was that she would not die at all, and when the reality of death was established beyond a question in the death of Abel, he changed the argument, and ever since he has unceasingly taught through deceived poets, philosophers and priests, heathen and Christian, that mankind do not really die, but only appear to; that when dead they are more alive than ever before . And in every age among heathens and Christians he has succeeded in gaining a majority to believe his life, in direct opposition to God's statement, ‘Thou shalt surely die.’ ‘The soul that sinneth, it shall die’ ” — Gen. 2:17, and Ezek. 18:4. ’67-910

See F 618; Isaiah 14:12-17. 2 Cor. 4:4; '94-1686; 1687. "Satan is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him!"

"This blindness (2 Cor. 4:4), the Apostle tells us is the skillful and intentional injury of the mental eye by the god of this world, Satan." R. 2582

Verse 16. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

That very beauty and position, both gifts of God, became his undoing when he allowed pride to develop and take possession of him; leading him to oppose his wonderful Benefactor.

Satan the First Rebel

"According to the Scriptures, Satan was the first rebel against Divine authority. He is represented as being one of the highest order of the angels, a 'covering cherub,' glorious and beautiful. His name was Lucifer, which signifies bright morning star, and corroborates the thought that he was one of the chiefest of the angels, who are figuratively called stars or bright ones, as when we read, 'The morning stars sang together.' Satan's ambition, which led up to the change of his name, is expressed in the words, 'I will ascend above the other stars (angels). I will be as the Most High' — an emperor, a ruler, having separate jurisdiction from that of the Creator." OM 15

"A Covering Cherub"

"Most distinctly do the Scriptures teach the personality of Satan and his malevolent character . . . The Scriptures assure us that he was created an angel of a very high order — a cherub; that he was beautiful, high in authority and wise, but that he allowed ambition, pride, to enter into his heart and to seduce him from loyalty to his Creator. The time when his ambitious designs began to take shape undoubtedly was when he beheld our first parents in Eden and set about to capture them as his subjects. He is represented as saying in his heart, 'I will ascend above the stars (be higher than the other angels — captain and leader). I will be like the Most High' (similar to the Most High in the sense of being an independent ruler not subject to Him) — Isa. 14:12-14; Ezek. 28:16.

"When Satan beheld our first parents possessed of the quality of procreation, the power of developing a race like themselves, he discerned that this was something that neither he nor the angels of the spirit plane possessed, and that by capturing the hearts of the first human pair he could become the ruler of the world. The success of his deception need not be told. The disobedience of our first parents and the fulfilment upon them of the Divine sentence, 'Dying thou shalt die,' has involved a race . . . a groaning creation, suffering under the sentence of death through its effects upon their minds, their morals, their physical systems. Thus our Lord Jesus declares of Satan, 'He was a murderer from the beginning and abode not in the Truth' (John 8:44). He lied to our first parents, and through that deception he brought them under the Divine death sentence. Thus Satan is the murderer of the entire race." SM 95,96

Verses 17-19. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. 19All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

He seemed to have a brighter mentality, being on a slightly higher level or grade than all the other angels except the Logos; and pride defiled him. God Almighty is the greatest of all and yet there is no one more humble. Satan's degradation, started by himself, will be complete in his destruction at the end of the thousand year reign of the Logos: the Divine Logos now, which exaltation has been his ever since his resurrection that Sunday morning. When God would raise him from the dead, he had a body prepared for him like his own: the exact impress of the character of the substance of his own body, or nature. The lake of fire and brimstone is Satan's lot; that is death with no hope of a resurrection.

Verses 20-24. Again the word of Jehovah came unto me, saying, 21Son of man, set thy face against Zidon, and prophesy against it, 22And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am Jehovah, when I shall have executed judgments in her, and shall be sanctified in her. 23For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am Jehovah. 24And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

Zidon, home or source of the heathen, shall be made to know and acknowledge the true God, Jehovah. No more shall they consider God, and his Word, of no account. Their false view of the Bible and so called Christianity will be changed when they see the destruction of their own religion, behold the fulfillment of every Scripture, and find life awaiting them. They too will rejoice in Messiah: and the Book will prove to be a pestilence to the heathenish doctrines and practices, calling for their blood. There will be no more "saltpetre and Saint Peter," but the genuine healing word of God, in the spirit of the ten commandments.

Verses 25-26. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. 26And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am Jehovah their God.

"Genesis 28:15 was the blessed assurance to Jacob, now being fulfilled. It signifies the regathering of Israel — often called Jacob; see Rom. 11:26 — to the land of promise. It signifies not only their regathering out from among all the nations whither they have been scattered (Ezek. 11:17; 20:34, 41; 28:25), but also their coming out of their graves (Ezek. 37:12-14). Consequently, at the appointed time (See B, Studies In the Scriptures), we expect that Abraham and Isaac and Jacob and all the Prophets and all Israel will be regathered from 'the land of the enemy' — the grave, and from among all nations whither they have been scattered, and firmly planted in the land which God swore unto Abraham and unto Isaac and unto Jacob. We expect all this and much more when the city (not a literal city, but the Kingdom of God) is established for which Abraham looked, and unto the promise of which all the Ancient Worthies had respect — See C." '94-1630

"God's people during the Jewish dispensation as well as during the Gospel dispensation are spoken of as 'pilgrims and strangers' in the 'present evil world.' They are such, because they have heard of 'a better country,' whose ruler is God, and whose law is love — 'the perfect law of liberty.'

"Abraham, Isaac and Jacob sojourned in the very land promised to them. They waited for the fulfillment of God's promise to give them that country under His divine blessing and laws, when it would become to them a heavenly country, a country under heavenly direction and blessing. They were obliged to wait for

two reasons: first, as a test and development of their own faith and trust in the Great Promiser; and secondly, because ‘the wickedness of the Amorites was not yet come to the full’ — Gen. 15:16.

“They found the land of promise· still occupied by other peoples, and that God was not yet ready to fulfil to them His promises (Heb. 11:15). But they preferred to hold on to God's promises, and chose accordingly, for the time, to be pilgrims and strangers in the land of promise. Stephen in his discourse (Acts 7:2, 5) points out this pilgrimage and sojourn, as strangers, of Abraham and his seed — waiting for possession of the promised land. Stephen says, ‘God gave him none inheritance in it: no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him.’

“We are to understand, accordingly, that the heavenly country for which Abraham, Isaac and Jacob waited as ‘pilgrims and strangers’ is after all to be earthly, in the sense of being on the earth; but it will be heavenly in the sense that its government, regulations, laws, etc., will be heavenly laws, etc., and not ‘earthly, sensual, devilish.’ Consequently, when the Apostle says that they ‘looked for a city which has foundations, whose builder and maker is God’; and that God ‘hath prepared for them a city,’ we must understand this promise, so far as they are concerned, to be in harmony with the other promises made to fleshly Israel.

“The ‘city’ referred to is not a literal city, but the symbolical one mentioned in Rev. 21:2, 9-27. In symbol a city signifies a government, and this city which comes down from God out of heaven symbolizes the Kingdom of God, His rule or government, which will be established in all the earth. This ‘city’ or government will consist of The Christ — the ‘Bridegroom’ and ‘the bride the Lamb’s wife.’ ‘Then shall the righteous shine forth’ — the city will have the glory of God. When this Kingdom is established, the nations shall walk in the light of it — Rev. 21:24.

“Abraham, Isaac and Jacob, and all the faithful pilgrims and strangers prior to the atonement, while they will not be members of the bride company nor of the new Jerusalem, the Kingdom, will nevertheless be very closely identified with it in the work of blessing the world of mankind in general. And hence it is that they are represented as waiting for this ‘city,’ this government which God will establish in the world; preferring to have their inheritance at that time, and under the blessing and bright illumination of that Heavenly City or government, rather than enjoy the pleasures of sin for a season. It is in harmony with this thought that we are taught to pray, ‘Thy Kingdom (the Heavenly Jerusalem, the city which hath for foundations the twelve Apostles — Christ Jesus himself being the Chief Cornerstone) come! Thy will be done on earth as it is done in Heaven.’ This City will shine and bless the world until all the willing shall be helped and reconciled to God. Its reign will be for a thousand years, after which a new dispensation will open, under the new conditions, in which mankind (perfected) will be granted the privilege of ruling themselves in harmony with the divine law.

“In a certain sense then we might designate the present era, ‘the present evil world,’ to be the general house of our pilgrimage for all who love and long for righteousness; and the better condition of the future, the ‘new heavens and the new earth’ promised as the heavenly home or condition which will be found abundantly satisfactory to all who shall attain thereto.” 2231 ,97-2230-

In the regathering of Israel, “I will save the tents of Judah first.” This is a new tribe of Judah: it is composed of those Jews who are the first to hear and obey the New Covenant message. They are Israelites indeed in whom is no guile. These believe in Messiah, accept Him, consecrate to Him, and are used in the New Covenant work of leading all the Jews and Gentiles to Christ: which means that they must all become children of Abraham. What a display of faith that will call for!!! Their houses will be built, and their vineyards will be planted with eternal life in view. Glory to God in the highest, and on earth peace and good will.

CHAPTER 29

Verses 1-4. In the tenth year, in the tenth month, in the twelfth day of the month, the word of Jehovah came unto me, saying, 2Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: ,Speak, and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. 4But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

He, Jehovah, said he would come out of His place to punish the whole world for their iniquity; that is what is going on now, and it started July 21,1914. Pharaoh, in Arabic, means “crocodile” which devastates the waters. In this prophecy he represents Satan, the god of this world by usurpation, but who is awfully effective. God’s words, “I am against thee,” are full of significance, seeing that the Gospel Age is ending, and the Millennial reign of Christ is so near: the end of the great dragon or crocodile is in sight; and many, imbued with his spirit, shall stick to his scales. His fall will jar the nations; but great will be the deliverance from sin, death, and all their concomitants.

Verses 5-10. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. 6And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel. 7When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. *Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. 9And the land of Egypt shall be desolate and waste; and they shall know that I am Jehovah: because he hath said, The river is mine, and I have made it. 10Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

And all who rejoice in “the Desire of all nations” shall find the Lord a staff in their hand. That will be the end of the permission of evil and the kingdom of Satan. Then will the fallen angels scorn him who so misled them. The wages of sin is death. But the gift of God is eternal life through Jesus Christ. All who have partaken of him will have learned their lesson for the ages. Israel attempted to profit by Satan’s kind words and ingratiating ways, but a splintered reed pierced the hand. No more such evil shall rise up a second time on this earth, nor on any other planet. One such lesson is sufficient for all angels and men. God’s wisdom is fully justified by her children.

Verses 11-16. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. 12And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. 13Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered: 14And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. 15It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations, 16for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them; but they shall know that I am the Lord God.

Forty years may represent nineteen centuries, or they may indicate the time from the end of the permission of evil to the bringing forth of the beginning of the return of the Egyptians, Samaritans, Sodomites, etc. Thy Kingdom come, thy will be done on earth as it is done in Heaven. We know that the will of God is infinite in Justice, Wisdom, Love and Power; and we are consecrated thereto. Satan's kingdom will be remembered as the basest of kingdoms. He obtained notoriety, but it must be hateful to him. Surely he will be willing to die. What a shock it was to him when he saw the One he crucified, raised to the Divine Nature: the exaltation he coveted, when he wished to be like the Most High.

Verses 17-21. And it came to pass in the seven and twentieth year in the first month, in the first day of the month, the word of Jehovah came unto me, saying, 18Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: 19Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. 20I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me, saith the Lord God. 21In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Jehovah. [That will be the time of Ezekiel's resurrection.]

Seventeen years later, the word of Jehovah came to Ezekiel as a prophecy concerning the king of Babylon who performed a service for the Almighty in punishing the king of Tyrus: God proposed to remunerate Nebuchadrezzar for this service by making a present of Egypt to him. "The mills of God grind slow, but they grind exceeding small; though he wait with patience long, with exactness grinds he all." In that day when Israel is regathered shall their mouth be opened to praise God in the hearing of all the nations; and they will welcome all nations to hear and share in their own salvation to eternal life, as they begin to taste the fulfillment of the promise to Abraham that he should be heir of the world.

CHAPTER 30

Verses 1-11. The word of Jehovah came again unto me, saying, 2Son of man, prophesy and say, Thus saith the Lord God, Howl ye, Woe worth the day! 3For the day is near, even the day of Jehovah is near, a cloudy day; it shall be the time of the heathen, 4And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. 5Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. 6Thus saith Jehovah, They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. 7And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. 8And they shall know that I am Jehovah, when I have set a fire in Egypt, and when all her helpers shall be destroyed. 9In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. 10Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. "He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

This chapter declares that God has come out of his place to punish the world for their iniquity. All of their places are found in "Egypt"; typical of the world and different conditions therein, and especially concerning the negro race. All heathen doctrines and practices are coming up for judgment in the

searching light of truth from God's Word. Also the Arabs and nations which are burnt of color, not so black, are coming up for judgment for their enmity to Israel.

Verse 12. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it.

Our Lord said, "When the Son of Man cometh will he find the faith on the earth?" How wicked is all Christendom!

Verses 13-19. Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. 14And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. 5'And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. 16And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. 17The young men of Aven and of Pibe-seth shall fall by the sword: and these cities shall go into captivity. 18At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. 19Thus will I execute judgments in Egypt; and they shall know that I am Jehovah.

Christendom is represented by a confederacy of religions made up of human schemes and theories and creeds, but not of the good word of God. They have forsaken me: therefore will I give them to the destroyer; and not a sherd will be left to take fire from the hearth, or to take water out of the well (Isaiah 30:14). The time for the end of all idols is come: the end of everything that men hold up before the face instead of the Word of God; in which alone is life, safety and happiness. And there shall be no more a prince of Egypt, or pope, to lead the world astray from God's Word. But the whole earth will be consumed with the fire of my jealousy; and then I will turn to the people a pure message from my Word, the Bible.

Verses 20-26. And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of Jehovah came unto me, saying, 2'Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. 22Therefore thus saith the Lord God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. 23And I will scatter the Egyptians among the nations, and will disperse them through the countries: 24And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. 25But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am Jehovah, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. 26And I will scatter the Egyptians among the nations, and disperse them among the countries: and they shall know that I am Jehovah.

Pharaoh in his treatment of the Jews represented Satan and his influence in the world. Now he represents those religious leaders of the confederacy who lead the world into captivity and away from the Bible, in which they have lost all faith. Their power or influence is broken, and not to be mended; they are never to hold civil authority again. That great city, the confederacy, is made up of three parts: Catholic, Protestant, and Civil; and it must fall into three parts, according to Scripture. The most worldly of the Egyptians are the supporters of the confederacy: and God says that he is against them. The Lord Jesus takes over Babylon and becomes its King by turning away the waters of the Euphrates. He is our Cyrus, sun, and will turn away the supporters from the confederacy, or church union: and he said unto me. The waters are

peoples, and nations, and tongues. The ten horns which have supported the union shall hate her and make her desolate; for God hath put it in their hearts to fulfill his will, and give their support to the union till the words of God are fulfilled. (Revelation 17:15-18) Then comes the evidence of failure to convert the world, and the great downfall into its three component parts; and the final and complete destruction of each of these three parts: to leave room for the establishment of the Kingdom of God, the Everlasting Kingdom of our Lord and Savior Jesus Christ!!!

CHAPTER 31

Verses 1-7. And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, 2Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? ,Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. 4The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. 5Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. 6All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. 7Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

This chapter is especially for the pope at the head of this church union or confederacy. He has been very great in Egypt, the world; but he is now rising to greater heights and influence in the whole world. Little does he envisage his coming glory; but God foresaw it many ages ago. Isaiah, Ezekiel, Jeremiah and Revelation foresaw it all and gave us a forecast for our day when all these prophecies are due to be fulfilled; and they are now coming into focus. The greatness of Pharaoh, and his downfall, is given for the pope's consideration, warning and advice. Will it be considered and heeded? or is the same end assured him as that which befell Pharaoh? Prophecy replies Yes.

Verses 8-12. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. "I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God envied him. 10Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; "I have, therefore, delivered him into the hand of the mighty one of the heathen, he shall surely deal with him: I have driven him out for his wickedness. 12And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

The most prominent men in all walks and callings will not hide him: his voice will supersede theirs. All the trees in the garden of Eden envied him. This is an allusion to how everybody envied Lucifer at the time he was transforming into Satan and the devil. Thou sealest up the sum, full of wisdom, perfect in beauty. He also had many branches of endeavor, looking after the other angels. How well the pope has copied him; he too said, I will be like the Most High, I will ascend above the other stars (angels). The pope also said, What can you make of me but God!! Satan, or Lucifer, developed pride. The proud in heart are an abomination to Jehovah. Here is a graphic description of the failure of the great confederacy. The conversion of the world and its times of restitution, spoken by the mouth of all the holy prophets since the world began, is duly settled in the Divine Plan of the Ages. It was in the long, long ago when God first conceived the nature and work of Messiah, when in eternity He mused alone. Rest assured: He will accomplish all his good purposes with consummate skill, far superior to anything you could ever

bring forth. The utter collapse of your effort will occur during the season or period of anarchy, when thou art delivered into the hand of the mighty one of the heathen and the terrible of the nations. Great is the fall when the people of all the earth are gone down from his shadow, and have left him. The permission of evil is all over. It is done.

“That this language (Isa. 14:12-14) applies also, symbolically, to Papacy is entirely proper; for Papacy is Satan’s own work in his own likeness.” ’94-1686.

THE ANTI-CHRIST
2 Thess. 2.
The Claims of Papacy

“Yes, as Paul said of some: ‘They profess that they know God but in works they deny him.’ Their words say that they are the true and only kingdom of God; but their works show that they have always been in opposition to the real kingdom, of which it is but a base though skillful counterfeit, by attracting attention to the false as the kingdom already come. We refer to the Papal system, not to individual Roman Catholics.

“If you are not familiar with the claims of papacy you cannot see how it exalts itself and opposes God. It claims that its representative the Pope is ‘King of Kings and Lord of Lords’ — ‘The Prince of the Kings of the earth.’ As Christ’s vicegerent he is the Pa-pa — Pope or Father of mankind, i. e., ‘The everlasting Father’ — ‘The Prince of peace’ — ‘The Mighty God’ (or ruler). All these and every other title announced by the prophets relative to The Christ in glory during the Millennial reign, are considered proper and applicable to the Pope whom they claim to be Christ’s vicar or instead of Christ.” ’81-305

SEEDTIME AND HARVEST OF CHARACTER
Gal. 6:7, 8.

“Our thoughts are the initiative in what we are! To illustrate: When God would create the world He first had a Plan respecting it. All that He has been doing since has been the following out of a Plan that He originally had. We might say that it was the good thoughts of God which led to the good results.

“So it has been in the case of Satan. Satan’s course in the world has been that of sowing evil things, sowing tares. His course has been fatal to himself and injurious to others, and it was the result of the wrong thought he had before he committed the sin. He had said in his heart, ‘I will ascend into Heaven; I will exalt my throne above the stars of God; ... I will ascend above the height of the clouds; I will be like the Most High’ (Isaiah 14:13,14). He had a covetous spirit, a selfish, presumptuous spirit, a spirit in opposition to God.

“These two spirits are still operative in the world — God’s Spirit and the spirit of the adversary. This adversary spirit of the fallen flesh is the spirit of Satan, which has become dominant in the human family. The Apostle addresses the words of our text particularly to the church, but with a good application to the world also. If any of the Lord’s people who have been enlightened and made partakers of the holy Spirit should live according to the flesh chiefly, they would surely not receive the prize of the high calling. If they wish to attain to glory, honor and immortality, they must live according to the Spirit of God, the spirit of God’s law, the spirit of righteousness. They must conform their lives to the life of Christ their Exemplar, or they can never hope to attain the things promised them.

Loyal Heart the First Requisite

“We cannot even be His children until our hearts are right. We must turn from sin and accept the atonement of the great Sin-Bearer . . .

“The second death is the extreme penalty of willful opposition to God.

Present Course of the World to Bear on Future

“But while the world is not yet on trial for this everlasting life, nevertheless their conduct has a decided bearing on their future ... to overcome in the next age, if they would ever gain everlasting life. They would be much more advanced and advantaged if they would follow the things of righteousness, if they would cultivate the principles of justice and love; and they will be much more degraded and handicapped if they follow the things of selfishness and impurity.”

“We might carry the matter clear back to Eden. In the case of Father Adam, when he sowed to self-gratification, when he ate of the forbidden fruit, he followed the wrong course; he failed to follow his best judgment, his conscience; he followed inclination. As a result he brought upon himself the death penalty, which gradually led to extinction of life; and all his posterity have shared his condemnation. Sad was the sowing, and most bitter and far-reaching has been the reaping. But through the mercy of God even man’s terrible experiences with sin will prove a very valuable object lesson to angels and to all of God’s intelligent creatures, throughout eternity.” ’15-5665, 5666

The Great Adversary, Satan

“The Apostle writes — ‘Your adversary, the devil,’ as though he would have us understand that we have much more to contend with than the weaknesses of our own flesh and the imperfections of fellow men. He would have us realize that we have a cunning ‘wily’ foe in Satan; and that we must keep close to our Shepherd if we would be delivered out of temptation and from the power of the Evil One. Let us note some of the many Scriptures which refer to this Adversary whose very existence is now being denied by many:” F, Chapter 15, pg. 609 -

He Was a Liar and a Murderer from the Beginning John 8:44

“. . . From the Scriptural account it does not appear that Satan had any sympathizers, or associate conspirators, amongst the angels at the time of his secession and attempt to establish a lordship or dominion of his own in the earth, taking as his subjects God’s latest creation — mankind ... he was a part of the general creation of God . . . created perfect and upright, in the image of God . . . all of God’s work is perfect (Eph. 3:9; Deut. 32:4). He has but the one standard of righteousness, justice, perfection, and He himself is that standard.

“But to be created perfect, and to remain perfect, are two entirely different propositions . . .” F 612 —

And Jesus “said unto them, I beheld Satan as lightning [as a bright one] fall from Heaven” (Luke 10:18).

“Our Lord explained respecting His own knowledge of Satan in His prehuman condition, that there and then he had been a witness to Satan’s fall from high glory and privilege and position to his present attitude of chief adversary of God.” ’00-2675

Jesus Himself partook of the same human nature “that through death, He might [render powerless, ‘Katargeo’] destroy him that had the power of death, that is, the devil.”

“The great adversary of God is responsible for the disaster which sin has wrought upon the earth. But the Almighty will yet cause Satan to work out good for the children of men, ultimately crushing, annihilating, the great enemy of righteousness — Hebrews 2:14.” ’15-5603

“Our Lord manifested in every particular, and to the utmost, faith in the Father’s Justice, Love, Wisdom and Power, and unhesitatingly endured all the oppositions and contradictions of sinners against Himself, with all other besetments of the Adversary; and by this means; through suffering, He ‘made perfect’ his title to all the joys set before Him, and in consequence was perfected as a being of the very highest order, viz., ‘of the divine nature.’” E 118-121; ’95-1807c2p 1-3.

Verses 13-18. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: 14To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. 15Thus saith the Lord God, In the day when he went down to the grave I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. '6I made the nations to shake at the sound of his fall, when I cast him down to sheol with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. 17They also went down into sheol with him, unto them that be slain with the sword [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave]; and they that were his arm, that dwelt under his shadow in the midst of the heathen. 18To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh, and all his multitude, saith the Lord God.

“Here the Lord, through the Prophet, is in figurative language describing the fall of Babylon. As heretofore seen, the fall of Babylon, and the extravagant descriptions of it, were in part applicable to literal Babylon, and in greater part are yet to be applied in the complete fall and collapse of mystic Babylon. The old-time nation of Babylon was overthrown by the Medes and Persians, and went down into oblivion, into the death state as a nation; modern mystic Babylon is similarly to fall into oblivion, to rise no more.” E 372

The jailbirds and their ilk will be no more. No more shall anyone lift himself up as did Lucifer who became Satan, that old serpent the devil. Pride is foreign to Jehovah: He is so meek and humble: therein we admire the beauty of holiness. Death is the portion of everything that does not tend to peace, happiness and love. The final end of Satan is attended with signs of mourning because of what he might have been. All the right minded and good hearted mourn over what was lost by reason of sin; his dupes, the fallen angels, who go down into oblivion with him are also mourned for what they might have been had they not contemned the goodness of God.

CHAPTER 32

Verses 1-3. And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, 2Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations and thou art as a whale in the seas; and thou earnest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. ,Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

These definite dates of Ezekiel are not apparent to us at this present time: They may carry some real information and application when being fulfilled. This chapter contains a still more detailed account of the fall of the confederacy and the disappointment of its religious leaders, especially the good pope, so well intentioned!! Thou thinkest thyself a young lion amongst the nations, and a crocodile in the seas; thou troubledst the waters of many peoples, and fouledst the rivers of commerce with thy travels. My net is spread for thee; beware of the truth, and circumstances, giving the lie to your declarations, promises and demands.

Verses 4-8. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. 5And I will lay thy flesh upon the mountains, and fill the valleys with thy height. 6I will also water with thy blood the land wherein thou swim-mest, even to the mountains; and rivers shall be full of thee. 7And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and t he moon shall not give her light.8All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

“Here the passing of the nation of Egypt into oblivion, and the other strong nations which went down into oblivion prior to the fall of Egypt, are represented as speaking to Egypt in respect to its fall. Thus we say that history tells us certain things — that history repeats her lessons.” E 372

Then shall thy rules and regulations be brought to the light by actual experience, and the fowls our lord spoke of will try thy branches, and also the civil governments will have their representatives analyze them in actual operation. Thy benefits will all be earthly, for earthly rulers, and they will give the credit to thee and the archbishop of Canterbury. And the downfall of the good effort to save the world will be accompanied by darkness in regard to the Scriptures. The stars, twelve apostles, will not give their light; the moon, the Old Testament with its types and shadows, will be dark: Pastor Russell’s book *Tabernacle Types and Shadows* is disregarded; although that message is the illumination of the Scriptures.

Verses 9-12. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. 10Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. "For thus saith the Lord God, The sword of the king of Babylon shall come upon thee. 12By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

The explosion of Present Truth shall take thee by surprise when the “Great Company” shall perform their service, and by faithfulness prove overcomers to seal their position among the “Foolish Virgins.” As I brandish my sword of Truth in the hands of that spirit begotten Great Company, union leaders will tremble, especially the two principal leaders. The king of Babylon became such by turning away the waters of the river Euphrates and entering into the city underneath the gates: the two leaved gates, the Old and New Testaments. This is the sword of the mighty Messiah which will overcome all the false creeds

and theories that have been foisted upon the people; but they are not of God. "Let my people go," will be heard once more in the thunder tones of Jehovah.

Verses 13-15. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. 14Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. 15When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all of them that dwell therein, then shall they know that I am Jehovah.

Neither shall my people be troubled more by earthly governments; nor their religious services by the feet of men looking for earthly advantage, or by false prophets seeking to lead away followers of themselves. The way will be so plain that the wayfaring man, though unacquainted therewith, need not err. Then will I make the waters of truth so deep that none need to inquire because of confusion; but the Truth, the glory of the Lord, will be manifest and unmistakable. The Truth entire will be so obvious, so apparent, that all will know that it is from God; its everlasting fitness proves it. But the land of Egypt, worldly ideas and theories, shall fail, it shall be desolate.

Verses 16-21. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God. 17It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of Jehovah came unto me, saying, '8Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. 19Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. 20They shall fall in the midst of them that are slain by the sword; she is delivered to the sword: draw her and all her multitudes. 21The strong [el] among the mighty shall speak to him out of the midst of sheol [oblivion], with them that help him [A continuation of the same figure, representing Egypt's overthrow as a nation to join Babylon in destruction]: they are gone down, they lie uncircumcised, slain by the sword. See H15,21; E 69, 372.

The mourning for Egypt will be long and deep, but the gloom will disappear as the day dawn reveals the rising sun with healing in his wings: the blessings of restitution are better than anything they have ever had, and as good as Adam ever had. When our Lord pays the price for a brand new building, he does not expect to receive a wreck. Now wail for the great men who go down to oblivion, having made no effort to become worthy of life. The sword of truth cuts them down and reveals their true size; their beauty is found to be a fading flower, they are uncircumcised. The strong among the mighty will speak to them and shew them the new way of life.

Verses 22-24. Asshur [level, plain] is there, and all her company: his graves are about him; all of them slain, fallen by the sword: 23Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living. 24There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

Asshur (communism) is there, and all their palliatives for human ills. All things are bringing all people to the only true, effectual and permanent palliative: the New Covenant and the merit of its great Mediator, Jesus Christ, Messiah. Even the young will see and take hold of this new and secure way of life.

Verses 25-27. They have set her a bed in the midst of the slain with all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. 27There is Meshech, Tubal, and all her multitude: her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. 27And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to sheol [oblivion] with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. [The grave is the only “hell” where the fallen ones are buried and lie with their weapons of war under their heads.] H 16

“The Prophet is here foretelling the destruction of Meshech and Tubal, how they also will go down to oblivion with their weapons of war. The weapons of war can, indeed, go down into oblivion, and we thank the Lord that no provision has been made for their restoration, in the glorious age that is to come, when Emmanuel shall have established his Kingdom, for the positive promise is, ‘He shall make wars to cease unto the ends of the earth’ — Psa. 46:9.” E 372

Her bed was a death bed to which all came and died, uncircumcised: the merit, the blood, must be applied for them, and to them. All the unconverted of the white race will be there: they have had more responsibility than others because of less degradation; therefore, theirs is a severer trial. Justice will I lay to the line; and righteousness to the plummet.

Verses 28-32. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. 29There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. 10There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. 3Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. 32For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

There is Christendom, with the most Bible, most professors, and the most hypocrisy. That servant that knew to do his Lord’s will and did it not, shall be beaten with many stripes. This includes also the chief leaders of the confederacy and keepers of the fortress. All will be glad not only to become free from errors, but to receive and absorb the Truth. As God has magnified his word above all his name, it must be most reprehensible for any to inject error in the place of Truth. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth: especially “Present Truth.” Praise God from whom all blessings flow.

“All the men of thy Confederacy (Isaiah 8:11-13) . . . have deceived thee” — Obadiah 7. “And saviours shall come up on Mount Zion to judge the mount of Esau; and the Kingdom shall be Jehovah’s” — v 21.

Isaiah 34:4; Revelation 6:14; Nahum 1:10.

“Now go, write it before them in a table, and note it in a book that it may be for the time to come [the latter day] . . . [that it may be for the latest time to come, for ever, and to eternity — Leeser]. That this is a rebellious people, lying children, children that will not hear the Law of Jehovah: Which say to the seers. See not: and to the prophets, Prophecy not unto us right things [truth]: speak unto us smooth things,

prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Wherefore thus saith the Holy One of Israel, Because ye despise this Word, and trust in oppression and perverseness, and stay thereon [lean thereon for aid]: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall [even higher than are civil governments], whose breaking cometh suddenly at an instant [the fall of which will come unawares, suddenly]. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water out of the pit" (Isaiah 30:8-14). See Jeremiah 19:10-11; A 313; E 369.

The breaking of the wall and the destruction of the Confederacy will be so complete that there shall not be left a sherd with which to carry a little fire of enlightenment or water of Truth from that union or confederacy into the New Covenant arrangement. Henceforth, a "Thus saith the Lord" shall settle all controversy. The Lord's is a pure message — "Thy Word is Truth" - John 17:17, the highest authority. "For ever, O LORD, thy word is settled in Heaven" — Psalm 119:89.

"With violence shall that great city Babylon be thrown down, and shall be found no more at all" — Revelation 18:21.

"This time of retribution upon those who have handled the Word of God deceitfully, and who, instead of being sanctified by the Truth, are preferring the error, is near at hand." E 369.

CHAPTER 33

Verses 1-9. Again the word of Jehovah came unto me, saying, 2Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3If, when he seeth the sword come upon the land he blow the trumpet, and warn the people; 4Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. 6But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. 7So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. *When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. 9Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Justice and judgment are the foundation of thy throne. The children of Israel were complaining that the ways of Jehovah were not equal. They erred in esteeming their conduct under the Law less reprehensible than it really was. Consequently, they were in their minds accusing God of injustice. The responsibilities of the individual toward God are first set forth. A watchman should give warning of the approach of danger; also he should make himself cognizant of what might be dangerous or harmful, especially in regard to God's Truth, or commandments. Therefore, the watchman should be a student of God's Word. Occasionally there is a pastor who is mindful of God's Word, and who warns the sheep of poisonous plants, pitfalls, or harmful doctrines.

PAUL AT MILETUS - Acts 20:22-35.

“Remember your leaders, those who spoke to you the Word of God; and viewing attentively the result of their conduct, imitate their faith” — Heb. 13:7 (Dia.).

“We stand in awe before such an example of moral heroism as we find in the Apostle Paul: and the passage (Acts 20:22-35) makes it specially manifest. As we follow him from city to city and mark his faithful labor and care, his patient endurance of persecution, his untiring devotion and zeal for the Truth, his patience in instructing and bearing with the weak and ignorant, and all his sufferings for Christ’s sake, and then hear him say, ‘None of these things move me,’ we feel that we are indeed contemplating a sublime character.

“Beloved, let us mark the noble examples of the Lord and of Paul, and let us run with patience the race set before us, looking unto Jesus, as did Paul, for all needed strength and consolation.

“He was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet Ezekiel 33:7-9: for I have not shunned to declare unto you all the counsel of God.” ’93-1558.

Verses 10-17. Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 12Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. 14Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. 16None of his sins that he hath committed, shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. 17Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

“If a good man depart from his well-doing and sin willfully, his past good deeds shall not be remembered, even as it is with the evil-doer who, coming to God with full repentance and change of heart, is forgiven and received into God’s family. His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind or body — Ezekiel 3:17-21; 15-5781-”.33:10-16 ;18:20-24

This Scripture emphatically contradicts a doctrine held by some Christian people, ‘Once in grace, always in grace’; or that one who has been favored of God can never lose his favor. The principle of this Scripture applies, at the present time, to those who pass from death unto life as new creatures. They are on trial for life or death. Adamic sin no longer counts in their cases. If they remain faithful to the Lord they will get the blessing of eternal life; if unfaithful, they will die. If one should make a covenant with God and then fail to keep that covenant, he would lose his covenant-relationship with God as soon as he abrogated the contract. If we are faithful, he will be faithful in giving us life eternal.

“But this Scripture specially applies to the Millennial age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that ‘the wages of sin is death.’ Then it will no

longer be a proverb that the parents have eaten a sour grape and the children's teeth are set on edge, but each 'shall die for his own iniquity' (Jer. 31:29; Ezek. 18:2). There will be a test for life or death, just as there is now with the church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death." ' 12-4971

"Although there will be rewards and 'stripes' according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt. 10:42; Matt. 11:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial. Read carefully the rules of the coming age — Jer. 31:29-34; Ezek. 18:20-32. They prove to us, beyond a doubt, the sincerity and reality of all God's professions of love to men, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?' (Ezek. 33:11) When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the dear statement of this in God's typical dealings with Israel, whom he made to represent the world — I Cor. 10:11; Lev. 6:1-7. See also Tabernacle Shadows, page 82." H 76,77

The Almighty takes no pleasure in the death of the wicked; but that he should repent, work righteousness, and live: especially since the consummation of the greatest of all sacrifices, the one on Calvary. That accompanied the opening up of the High Calling to glory, honor, and immortality. God from the beginning planned to have a family of his own Divine nature. Is that not natural? He has predestinated the number, and their qualifications: these blessings are based on doing right; and, of course, wrong doing naturally carries a penalty. Justice and a sense of righteousness are necessary, and only God is competent to exercise such prerogatives in administration. Israel seemed to lack much in this respect, they appeared to have no realization of their sins.

Verses 18-26. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby: 19But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. 20Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. 21And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. 22Now the hand of Jehovah was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning, and my mouth was opened, and I was no more dumb. 2,Then the word of Jehovah came unto me, saying, 24Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance. 25Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? 2"Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?

We may think that God is not as considerate as he might be: but his mercy endureth forever; and in the final sentence, he must judge us according to our ways. Ezekiel apparently had not been allowed to do any prophesying for about three years; not until he received word of the details of a further overthrow and denuding of Jerusalem. Then he was commanded to answer the people who were saying that Abraham alone was heir of that land; but that now there were many of them; and surely the land would be preserved to them. But Ezekiel was to answer them, that because of the enormity of their wickedness which stood against them, their inheritance had been forfeited. Nevertheless, Abraham is still the heir.

Verses 27-33. Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. 28For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. 29Then shall they know that I am Jehovah, when I have laid the land most desolate because of all their abominations which they have committed. 30Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Jehovah. 31And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. 32And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. 33And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

The Jew is inclined to stand upon his sword: that is, to trust to his own abilities rather than to trust in God; he seems to be always lacking in faith. Soon now, they are to have one more setback leading to the consummation of Jacob's trouble; when God's intervening hand will be so obvious that not only the Jew, but the whole world will recognize it to be permanent. Their land, polluted with errors, will receive the attention of the Messiah. Then shall they know that I am Jehovah. That land of error and evil shall be laid desolate. The Word of God will be precious. As Pastor Russell told it, so it will be; for he was a true prophet, and he was that faithful and wise servant.

See comment at Ezek. 22:23-28.

CHAPTER 34

Verses 1-4. And the word of Jehovah came unto me, saying, 2Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? 3Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

This chapter is a criticism and rebuke to all the clergy: Catholic, Protestant, and Jewish. All are guilty of negligence. They all feed themselves, but not with the Truth. The Bible is an outline of the Divine Plan of the Ages: but none of them are aware of that, and none know the plan. Everything is exactly where God planned it, and there is not a contradiction in the Book. The plan is very old: for instance, when God created the Logos, the life principle that God placed in him was for the light of men; and that was many ages before there were any men. Added to their ignorance was a spirit of Satan: selfishness, indolence; they were worshippers of Baal, manifesting an overbearing spirit that favored force.

"PROPHECY AGAINST THE SHEPHERDS" - Ezekiel 34

Self-Seeking Shepherds - Feed Themselves, But Not the Flock — The True Shepherd Comes — Seeking the Scattered Sheep — Feeding the Flock — Caring for the Sick and Lean - Reproving the Selfish of the Flock - David to be the New Shepherd - One Flock, One Shepherd - "The Lord is My Shepherd."

"I myself will be the shepherd of my sheep" — V. 15. See T5-5693, 5694. F 287. Isa. 56:10, 11; Micah 3:11; Phil. 3:2; 2 Tim. 4:3,4.

Verses 5-8. And they were scattered because there is no shepherd: and they became meat to all the beasts of the field when they were scattered. 6My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. 7Therefore, ye shepherds, hear the word of Jehovah; 8As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

A sharp reprimand is due the shepherds who have abused the flock of God; using them for their own benefit, relative to earthly gain and profit. Should not the shepherd lay down his life for the sheep? The real sheep became widely scattered, and they were the prey of wolves in sheeps' clothing. Being dependable they were used in many responsible positions. To be a true shepherd for the Lord God requires consecration and the spirit of God, the spirit of sacrifice, of service, of Love. When they found these lacking, my flock wandered away by themselves; there were a few here, and a few there, till the light nearly flickered out.

Verses 9-12. Therefore, O ye shepherds, hear the word of Jehovah; 10Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. 11For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. 12As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Therefore, ye shepherds, hear the word of Jehovah; I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding my flock. I will seek out my flock, and gather them out of all places where they became scattered in the cloudy and dark days of the great confederacy. And I will bring them out, and feed them in a good pasture of the New Covenant. I will feed my flock, and cause them to lie down in the New Covenant that grants eternal life to her children. And there is a judgment between cattle and cattle; for eternal death, or eternal life, is the result. And my flock is satisfied with what was despised; even the life rights of Adam, restored by the sacrifice of Jesus Christ who is the Everlasting Father of the race.

(17) As Jesus gave Himself as our 'Ransom' price, taking Adam's place in death, how could he ever live again without annulling His Work as Redeemer? T. 52, par. 2.

"All the evidences of the Scriptures rightly and carefully arranged before our minds, show conclusively that our Lord was resurrected a spirit-being — not only higher than man. but higher also than angels, archangels, principalities and powers, a partaker of the Divine nature. As such He was indeed a 'new creature,' and not in any sense of the word did this imply His taking back our ransom price . . . Our Lord's resurrected being was a direct gift from the Father, and not something which our redeemer held over from a previous existence: it was a recreation on a higher plane of existence . . . As a man, also, He had a right to life, because the Divine Law guaranteed life to all who obeyed it; hence in no sense of the word was His human life forfeited. On the contrary He gave it, He sacrificed it. He offered it in harmony with the Father's Plan, as man's ransom-price. But there He lost all right to life; that was the very thing which He surrendered or 'offered' on man's behalf. And having surrendered on man's behalf His rights to life, He had no such rights remaining, and consequently could plead no right to a future life by a resurrection on that score — He had given His rights for Adam and his race.

“But while the rights of our Lord were gone — paid to justice as Adam’s ransom, nevertheless, the Heavenly Father’s power and right to re-create on a higher plane were in no sense of the word abridged. Justice might properly object to the recreation of Jesus as a man, but would have no ground whatever for objecting to the creation of a new creature — of a nature higher and superior to all others of God’s creatures — of the Divine nature.” ’99-2477

“When God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the RIGHT which God’s Law had given and which He had neither give away nor forfeited. He had merely allowed men to take his life from Him, thus separating Him from His rights, which remained His.

How Our Lord Becomes Father of Mankind

“Since our Lord, therefore, had neither forfeited those rights, nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. The right was His irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset — His legally, and not as a gift — that He is said to be the Life Giver.” ’12-5086

Verses 13-20. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. ‘4I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 1SI will feed my flock, and I will cause them to lie down, saith the Lord God. ‘6I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. 17And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he goats. 18Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? 19And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. 20Therefore, thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle.

I will bring my people to their own land, and feed them in a good pasture: even the Keturah (New Covenant) arrangement that contains eternal life in a good home prepared to satisfy Adam the father of the human race. The race has degenerated from one hundred per cent perfection and life to merely two per cent. But restitution will restore to men the difference, granting to them the full one hundred per cent of human perfection. The human race started perfect and good; but the waters now breed disease and death. The change will be slow, but inevitable; and the earth will reverberate songs and hymns of praise to the two illimitable Gods: Jehovah, and Jesus. And the theme will be eternal life!!! What a transformation there will be when all things become new!!!

Verses 21-22. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 22Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

The Law of Love will be the test for life; the shepherd David will be over the whole flock. His name signifies “Beloved,” and that is the rule and standard for life under this most exacting covenant. Thus I will judge between cattle and cattle, between sheep and goats. Our David is Christ, the Saviour of mankind. He filled the Law to its brim and purchased the race at full price. This will be accompanied by a

covenant of peace. Glory to God in the highest, and on earth peace, good will to men. And He said, I will give them eternal life. The Jews have separated themselves into modern and orthodox classes, and they must be united.

Verses 23-31. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24And I Jehovah will be their God, and my servant David a prince among them; I Jehovah have spoken it. 25And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. 27And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. 28And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make them afraid. 29And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. 30Thus shall they know that I Jehovah their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. 31And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

His flock, all that are Israelites indeed, shall be saved with an eternal salvation. They are soon to be purchased by the Messiah. The price is already secured. The shepherd's name is David (Beloved), Christ. The price, secured by way of crucifixion, is sufficient to deliver the Jew from the curse of the law, and to justify him from Adamic death. David himself will be one of the princes in all the earth. It will be a covenant of peace forevermore; the earth shall yield her increase, there will be no more fear. And He will wipe all tears from off all faces by removing the cause; giving them beauty for ashes, and the oil of joy for mourning, and a garment of praise for the spirit of heaviness.

CHAPTER 35

Verses 1-5. Moreover, the word of Jehovah came unto me, saying, 2Son of man, set thy face against mount Seir, and prophesy against it. 3And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. 4I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am Jehovah. 5Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

Mount Seir means "wooded," and was occupied by children, or descendants, of Esau. Their long and constant hatred of the Jews, or children of Isaac, is so obnoxious to Jehovah, that he is now reproving them. In their opposition to the Israelites is a large measure of opposition to, and even hatred of, Jehovah. This judgment upon them was fulfilled to the letter; but now comes a final reckoning with God Himself. It is time for the "two sticks" to be made one, and for the enmity to disappear; indeed it is time for both tribes, or parties, to become children of Abraham. That requires a heart and mind of kindness accompanied by much faith; and that calls for much knowledge of the promises to Abraham and the time of fulfillment.

Verses 6-10. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. 7Thus will I make mount Seir most desolate, and cut off from it him that passeth out, and him that returneth. 8And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. 9I will make thee perpetual desolations and thy cities shall not return; and ye shall know that I am Jehovah. 10Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas Jehovah was there:

Blood here indicates the death of the old hatred of Isaac, and of their sense of injustice from God. They still want that land; and they are to be prepared to occupy it with the children of Isaac; and mount Seir, representing the spirit of Esau, will be made most desolate. The sword of truth and brotherly love will fill their valleys, rivers, hills; and it will cover the mountains of Seir gloriously: and that spirit of jealousy and hatred shall be desolate forever. Hallelujah!! It is not well to try to predominate over any company or place; peradventure Jehovah is there. Reverence and meekness are not conducive to a fall; while the proud in heart are an abomination in the sight of Jehovah.

Verses 11-15. Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. 12And thou shalt know that I am Jehovah, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. 13Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. 14Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. 15As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am Jehovah.

God's treatment of us is true, and according to what we really are. The anointing is now to us most important, and that depends on our membership in Christ, which in turn depends on our character likeness to Christ: for the anointing is what Christ does for the members of His Body. Spiritual blessings are the order of the day for the Gospel Age. Seek to make thy calling and election sure by "LOVE." To the leaders of the confederacy God saith. With your mouth you have boasted against me; so when the whole earth will be coming into gladness, you will be desolate. But Isaac and Ishmael will rejoice together, and regret the blessings missed by mutual dislike, though brothers.

CHAPTER 36

Verses 1-5. Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah. 2Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are our's in possession; 3therefore prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: 4Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; 5Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

The land of Palestine was covenanted to Abraham before the seed. Abraham inquired of God by or through an angel, "How shall I know that I shall inherit the land?" and God made an agreement with

Abraham that the time should be after three thousand nine hundred sixty years, which ended on September 20th, 1914 A.D., attaching so much importance to the land that Abraham and his seed may expect the promised blessings only in that land: accordingly, those Jews who are now dwelling in these United States must prepare for their departure to the Holy Land. Therefore is the land holy and separate from all lands; it is the inheritance of Abraham. It is thought to be three times as valuable as the United States of America; yet for twenty centuries, the Gentiles have not been allowed to exploit that land, though they have had it in possession. The land all this time has belonged to Abraham just as surely as though he were alive and walking thereon. Since September 20, 1914 the evidences of his possession have been steadily increasing and becoming ever more apparent. How much more valuable is the land since Messiah walked there and provided a ransom price on calvary! Its situation in the center of the land surface of the whole earth indicates that Abraham is to be the heir of the world.

Verses 6-7. Prophecy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen. 7Therefore, thus saith the Lord God, I have lifted up mine hand; Surely the heathen that are about you, they shall bear their shame.

The land has borne shame to this day; but now the Gentile lands must bear their shame for what they have put upon the land of Israel. No real Christian ever injured a Jew: Christ died for them, even the death of the cross.

Verses 8-12. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. 9For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. 10And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: 11And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am Jehovah. 12Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

But now, O mountains, hills, valleys and plains of Israel, ye shall shoot forth and bloom and yield your increase; for my people Israel are near to come. Ye shall be tilled and sown; and great will be the peace of my people. And many will say. Come and let us go up to Jerusalem; for the law shall go forth from Zion and the word of the Lord from Jerusalem. I will settle you in your old estates, and ye shall know that I am Jehovah. Messiah will assume His title the Son of the Man in the accomplishment of that work. They shall mourn for him as one mourneth for his only son, and will be in bitterness for him as one is in bitterness for his firstborn.

Verses 13-20. Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; 14Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. 15Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God. 16Moreover the word of Jehovah came unto me, saying, 17Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman. 18Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: 19And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. 20And when they entered unto the heathen, whither they went, they profaned my

holy name, when they said to them, These are the people of Jehovah, and are gone forth out of his land.

The land had been subject to wars, famines, pestilence, etc., so that its enemies said, "Here is a land that devours its inhabitants." But the blessings now in the offing would bring in the very opposite: it is a land flowing with milk and honey; its situation is in the center of the world and at the border thereof, at the edge of the Orient and Occident; it is the most remarkable country in the world evidenced by many idiosyncrasies . When the house of Israel dwelt in their own land, they defiled it: therefore, in fury I scattered them through the countries; and when they entered unto the heathen, they profaned my holy name, when they said to them, These are the holy people of Jehovah, from his land.

Verses 21-30. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. 22Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. 23And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am Jehovah, saith the Lord God, when I shall be sanctified in you before their eyes. 24For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. 29I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. 10And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

But I had pity for my holy name, which they had profaned. Therefore I spare you, not for your sakes, but for my name's sake. And I will sanctify my great name among the heathen, by your punishment; and they shall know that I am Jehovah: for I will take you from among the Gentiles and bring you to your own land. Then will I wash you with the Truth about Messiah and the way to eternal life and joy forevermore. A new heart also will I give you, and a new spirit that will cause you to walk in my statutes. There will be no sign of famine; everything that produces shall yield abundantly. And ye shall dwell in the land that I gave to your fathers, my people indeed, and I will be your God.

"I drew them with cords of a man, with bands of love" — Hosea 11:4.

"God's Wisdom, Justice, Love, and Power operate in full harmony — in co-ordination — that gives us admiration for Him, confidence in Him, love for Him; and all these appreciations are intensified as we realize his unchangeableness." '15-5809 Ezekiel 36:26.

"Thus Adam's sin and condemnation, which came to mankind by heredity, will no more be remembered by anybody. But the work of taking away the stony heart will be gradual. The disciplinary processes of the kingdom will gradually relieve mankind of hard-heartedness, and make them tenderhearted and affectionate. All who enter that new condition of things will no longer be held accountable for Adam's sin." '13-5292

"Then will I sprinkle clean water (pure truth and righteous influences) upon you, and ye shall be clean. From all your filthiness, and from all your idols, will I cleanse you.' There will be no desire, nor

incentive, nor temptation to idolatrous worship then. Satan shall be bound and shall deceive the nations no more, and the knowledge of the Lord shall fill the whole earth.” ’92-1374

“Ezek. 36:26 promises a new heart —a heart of flesh, subject to the blessed influences of truth and righteousness, and no longer callous and indifferent alike to the appeals of love and the claims of justice, the word ‘new’ might properly be translated renewed or repaired as the same word is frequently rendered. The heart or disposition of man was not hard and bitter and selfish originally: when fresh, newly created, he was declared to be the image of the God of love. Sin, disobedience, brought the penalty, death, which has impaired the image of God, and in every way degraded man (Rom. 5:12). The creating of man was a momentary act, but the re-creating, the re-generation, the re-newing, the re-storing of his heart will be a gradual work and will require and have the Millennial age or times of restitution for its accomplishment (Acts 3:19-21; Matt. 19:28). The creation of Adam, and the race provided for in him, was without choice of the creatures; but while the way, the truth and the life of re-generation are provided/or all freely, in Christ, none will be regenerated contrary to his own will and choice. God in Christ has paid the penalty of Adam’s sin for him and all in him, and has provided the coming times of restitution in which to make known his favor to every creature, through the Church, selected during the Gospel age. But after he has made the provision for all, only those who accept of those New Covenant favors will be recognized by him as ‘my people.’ ” ’92-1374

Ezek. 36:27 promises that the spirit of God and of Christ, the spirit of love, as distinguished from the spirit of selfishness, shall dwell in them to inform and assist them to do right. He will cause them to walk in his statutes — inclining and enabling them to be obedient.

Ezek. 36:28-30 promise the divine protection and cleansing and abundant provisions of corn and fruit and the increase of the field, and no more famine while the restored Israelites dwell safely in the land which God gave unto their fathers. Let us not forget, however, the double application of this prophecy. As Israel signifies those who are blessed and favored of God and includes all such, with the natural seed as a first-fruit, so the land of Israel in its larger sense will be the renewed earth, Paradise restored.” ’92-1374

“Verses 31 and 32 remind the restored ones of their unworthiness of all these favors — the free, unmerited gifts of God, and show the confusion and shame and repentance of all who will constitute the Israel referred to.” ’92-1374

Verses 31-38. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. 2Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. 3’Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. 34And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. 35And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. ’6Then the heathen, that are left round about you, shall know that I Jehovah build the ruined places, and plant that that was desolate: I Jehovah have spoken it, and I will do it. 37Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. 38As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah.

Then shall ye wonder at your idolatry, and shall loathe yourselves in your own sight, because of your iniquities, and abominations, not for your sakes do I this, it is not that you deserve it; but my name is precious to me. Also the land is mine, it is receiving my attention for Abraham’s sake. And the heathen shall say, The land that was desolate has become like the garden of Eden; and they shall know that I,

Jehovah, have done it. My covenant with Abraham concerning the land shall be fulfilled. He looked for a city that hath foundations; and he saw it and was glad: that city hath twelve foundations; and in them the names of the twelve apostles, the twelve apostles of the Lamb of God, the Messiah. Praise God, his mercy abideth forever.

PROMISE OF A NEW HEART -Ezek. 36:25-38.

“A new heart also will I give you, and a new spirit will I put within you” — Ezek. 36:26.

“The expostulations and warnings of the prophet Jeremiah had not availed to turn them from their evil course, and consequently the wrath of God was visited upon them, as it had been previously visited upon her sister Samaria (the ten tribes). but although multiplied were their iniquities and their crimes, the Lord did not utterly cast away his people, but in great mercy remembered them, even in the land of their captivity, where he was represented in their midst by the prophet Ezekiel, who for twenty-two years delivered unto them the Word of the Lord — words of reproof and denunciation, and also words of promise and hope, of which those of this lesson are a pleasing sample. As we peruse these words of promise and call to mind the miserable idolatries, licentiousness and ingratitude of this hard-hearted and stiff-necked people, let us not fail to mark the loving kindness of our God, his mercy and faithfulness, his slowness to anger and his plenteous grace. And while we do so, let us not forget the typical character of his dealings with Israel — that in chastising and correcting and forgiving and restoring and promising to bless and fully reinstate them to his favor, he is illustrating his great love and mercy and his everlasting kindness toward the whole world whom he so loved as to give his only begotten Son to redeem, and whom he purposes in due time to bring to a knowledge of the truth and to a full opportunity, under the most favorable conditions, of securing everlasting life (1 Tim. 2:4-6). The final restoration and blessing of Israel here predicted is only the first-fruits of that abundant grace which is in store for all the world, to be manifested in due time.

“This prophecy has not yet been fulfilled, but clearly relates to the final restoration of Israel to the land of promise and to the favor of God, when the long period of their chastisement unmixed with favor (Jer. 16:13-18) is ended, and when he who redeemed all and ‘whose right it is’ to reign over Israel and the world shall have come again and taken the dominion.

“The words of the prophet Ezekiel, previous to the promises of blessing in this lesson (Ezek. 36:16-24), recall the numerous sins of Israel as the cause for their dispersion among the heathen; and remind them of how they had brought disgrace upon the name of the Lord in all the countries whither they went, and that they have no claim upon the mercy and forbearance of God. But, notwithstanding all this, he declares the Lord’s purpose to gather them out from among the heathen, and out of all the countries, into their own land: and ‘then ’ to cleanse and bless them; and in this great exhibition of his forbearance and love to a notoriously stiff-necked and rebellious house, to exalt his great name among the nations — a name in which they, as well as Israel, may safely trust, since the ample provisions of his plan are for the salvation of all, of whatever tribe or nation, who trust and obey him when brought to the full knowledge of the truth.

"Verse 24. 'For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. ' This unquestionably refers to the literal and final regathering of Israel to Palestine — the land which God promised to Abraham, saying, 'Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed forever' (Gen. 13:14, 15; 17:8). It is the land of which Stephen said (Acts 7:5) Abraham never owned a foot, but in the confident hope of which he died. Such a promise, made to Abraham, as well as to his seed, and made by God who cannot lie: and which Abraham never realized before he died; manifestly implies the resurrection of Abraham, as well as of that large proportion of his seed which has gone down into the grave in order to the receiving of the land. Nor was 'the land' here used in a mythical sense: it was plainly — 'all the land which thou see'st,' and, as stated in Gen. 17:8, 'the land wherein thou art a stranger, all the land of Canaan.'

"Such an interpretation of this promise is amply supported by the Prophet in the succeeding chapter (Ezek. 37:12-14), where he says, 'Thus saith the Lord Jehovah: Behold, O my people (Israel — verse 11) . . . verses 12-14 . . . It is also in perfect harmony with the words of Paul and of our Lord Jesus — 'There shall be a resurrection of the dead, both of the just and unjust.' 'Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice (the voice of the Son of Man), and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment' — trial — Acts 24:15; John 5:28, 19 . . .

"If some think they have reason still to doubt the restitution of wicked Israel, the first-fruits; and of the wicked world (whom they represented in type) back to divine favor and life and to the possession of the earth for an everlasting inheritance, let them turn to Ezek. 16:46-63 and see how God promises to restore even the wicked Sodomites; and let them remember also the word of the Lord Jesus (Matt. 10:15), that in that day of judgment when He is governor over the nations 'it will be more tolerable for Sodom' than for Israel — the chastisement and discipline necessary to their restoration to righteousness will be less severe for them than for some who are of the natural lineage of Abraham." '92-1373, 1374 Please see also THE NEW HEART Ezek. 36:25-36. 99'-2503 to 2504.

Verses 33-35 declare that the long barren and desolate land of Paradise shall be cultivated, inhabited, its cities rebuilt, and made so flourishing that those who pass through it then shall say, 'This land that was desolate is become like the garden of Eden' — and the entire earth shall blossom as the rose." '92-1374

"Verse 36 shows that as these blessings progress, all will be witnesses of God's faithful goodness to his people. '92-1374

"Verses 37 and 38 point out the necessity for co-operation on the part of any who would enjoy the blessings promised — prayer being a token of the soul's sincere desire — and promise of the remarkable increase of the Lord's holy flock at that time. This reminds us of the words of our Lord, 'Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd' (John 10:16). Every soul that longs for the truth is one of the Lord's lost sheep; and every one will be found during the Millennial age, and will be brought into harmony with all God's sheep in heaven and on earth. All will be consecrated to the Lord and all will walk in His ways. And so changed will be the public sentiment of that day, that even upon the bells of the horses will be inscribed, 'Holiness unto the Lord' (Zech. 14:20). Blessed assurance! Glorious day! when not only Israel, the first fruits, but all who are feeling after righteousness and the true God shall be recovered from present blindness; and, recognizing the reign of Christ begun, shall say, 'Blessed is he that cometh in the name of Jehovah.'" '92-1374 For evidence of its close proximity see B Tlte Time Is At Hand.

“To our understanding, this vision of dry bones does not refer to the resurrection of the dead in the ordinary sense of that word, but that it does refer to the resurrection of the dead Jewish nation, who say, mark you, ‘Our hopes are dried.’ Their hopes are all dead, and this awakening, this coming together of bone to bone, represents the gradual way in which the Jewish hopes will come together and gradually reanimate them as a people.” QB 584

THE VISION OF DRY BONES -Ezek. 37:1-14.
“I will put my spirit within you” — Ezek. 36:27.

“The passage of Scripture under consideration was addressed by the Lord through the Prophet to fleshly Israel, then in captivity in Babylon. The dry bones represented the Israelites themselves. As a people they had lost heart, lost hope, and said, ‘Our strength is dried, and our hope is lost, we are cut off from our parts’ — from all tribal and national union . . . They could see no possible hope of their ever again becoming a nation; and as for all the great expectations which they had once entertained respecting their nation, as God’s favored people, and the heir of the promises made to Abraham, that they should rule and bless all the families of the earth — these hopes were dead, they were gone, they could have nothing of this kind in the future. The condition of Israel, scattered throughout Babylonia, was indeed well illustrated by the dry bones of the vision.

“The hand (power) of the Lord was upon Ezekiel, causing him to see this vision. In the vision he was caused to pass amongst the dry bones, that he might get a full view of the situation, as they lay strewn all over the valley, very dry. Then the Lord’s explanation comes, that these dry bones are, or represent, the whole house of Israel ... the twelve tribes ... a reunited nation pictured in this same chapter (verses 15-22) by the miraculous uniting of two sticks into one in the hand of the Prophet.

“The Lord propounds the question. Is it possible that any vitality could ever come into these dry bones? Is there hope for the scattered people of Israel who not only in heart but in voice said, We are scattered, and no longer a homogeneous people; we are mixed and blended with our captors, who are heathen, in business, social and marriage relationships — there is no hope of a restored nation of Israel?

“The Prophet, with quick confidence in the Almighty, refers the question back to God, as suggesting that any hope there could possibly be of a reorganization of Israel must come from God — could be looked for from no other quarter.

“The Lord directed Ezekiel to prophesy, that is, to declare the divine message that God had the power and would exercise it, by which these who were dead, and dried as respected their national hopes, would be gradually revived; would gradually become one homogeneous people, a nation in their own land. It would not be done suddenly, but gradually, and that through attention to the divine message, which the prophet was delivering. First the dried and hopeless ones would come together; then they would begin to unite one to the other, and gradually assume a national existence; and finally would be infused with the spirit of the Lord, the breath or energy of national life, begotten of faith in the promises; and would stand again a nation.

“The people’s hopes, which were thus dead, were represented by the Lord as buried in the various provinces of Babylonia; and hence this figure is combined with the figure of the dry bones, and the Lord sends the message, ‘Behold, O my people, I will open your graves, and cause you to come out of your graves and bring you into the land of Israel, and ye shall know that I am the Lord.’ As a further part of this symbolic picture the Prophet is in vision shown the process by which the dry bones would be gathered, reorganized and revived. He says there was ‘a noise and a shaking.’ The Revised Version, apparently with propriety, renders this, ‘thunder and an earthquake.’ Following this demonstration the bones came together.

“The thunder and great earthquake of the figure doubtless represented the commotions incidental to the fall of Babylon and the transfer of the empire to the Medes and Persians. As a result of this, the hopes of Israel in the divine promises began to revive; and shortly they were delivered.

“While recognizing this primary fulfillment of the prophecy, we are not to forget the secondary fulfillment on a much larger scale, which is in progress at the present time. The withered hopes of Israel, scattered throughout the provinces of Babylonia, cut off from their parts, from one another, from tribal union and from national cohesion, was only a foreshadowing of the more general scattering of that nation among all the nations of the civilized world (mystic Babylon) during this Gospel age. With the vast majority all hopes of the fulfillment of the Abrahamic promise had died, had withered away, and had no more vitality than a dry bone. But now, in the end of this Gospel age, the due time has come for these dry bones, scattered all over mystic Babylon, to be gathered part to part, rehabilitated and revived with hope in the promises made to the fathers. The great noise is the ‘seventh trumpet,’ which has begun to sound; the earthquake is the coming great revolution in which mystic Babylon will fall before the great Prince whom Cyrus in a measure prefigured.

“Probably the hopes of the Israelites began to revive as soon as they learned that the army of Cyrus had begun the conquest of Babylon; and so now the hopes of Israel are reviving as they witness the march of events, and realize that a great day of trouble is coming upon the nations of Christendom . . .”

In May, 1948, Israel became a nation in the Land of Israel, and was so recognized by the United Nations.

“A lesson might also be drawn from this Scripture for spiritual Israelites.

The Kingdom Hopes

“The organization of the Lord’s faithful will not only include the gathering of the living; but also the gathering of all the members of the body of Christ: for ‘the dead in Christ shall rise first; and (then) we which are alive and remain shall be caught away together with them, to a meeting of the Lord in the air’ — in spiritual power. So many as are able to do so should apply to themselves this feature of this lesson and exert themselves to be of those who shall now shortly be organized as the ‘body of Christ,’ ‘the Seed of Abraham,’ the Kingdom of God, to bless the world.” ’99-2505, 2506

CHAPTER 37

Verses 1-3. The hand of Jehovah was upon me, and carried me out in the spirit of Jehovah, and set me down in the midst of the valley which was full of bones, 2And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 3And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Here is a vision of what the hopes of Israel seemed to be to the house of Israel. The Sinaitic Law Covenant not only appeared to be dead, but its promises were no longer possible. There were many of them, and they were like a valley full of very, very dry bones. To cheer the people of Israel, Ezekiel was given this impossible dream or vision to wake them up to the omnipotence of Jehovah, who is thoroughly able to fulfill all his promises. Ezekiel did well to record this, and not pass it off as an impossible dream. His answer to God on that point was very wise; he said, “O Lord, thou alone knowest.” Furthermore he entered into the spirit of the vision.

Verses 4-11. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of Jehovah. 5Thus saith the Lord God unto these bones, Behold, I will cause breath

to enter into you, and ye shall live: 6And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah. 7So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold, a shaking, and the bones came together bone to his bone. 8And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. 9Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. 10So I prophesied as he commanded me, and the breath came into them and they lived, and stood up upon their feet, an exceeding great army. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

He entered into the spirit of the matter to the extent of talking to the bones and suggesting something they could do. As a result of declaring God's will for them, there was a movement or shaking amongst them, and a movement of bone coming to its proper bone, throughout the valley; this is an illustration of a resurrection or resuscitation. Then as the sinews, cords, and flesh appeared to come together to cover the bones, the word came to Ezekiel to call to the wind, indicative of the spirit of life, to enter into them to produce activity; they stood. Then said he to me, These bones are the WHOLE house of Israel: they say our bones are dried; that is, our hopes are lost; we are cut off from our good Law Covenant.

Verses 12-14. Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13And ye shall know that I am Jehovah, when I have opened your graves, O my people, and brought you up out of your graves, 14And shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I Jehovah have spoken it, and performed it, saith Jehovah.

Say to the people, Thus hath said the Lord God; Behold, O my people, I will open your graves and bring you into the land of Israel. And ye shall know that I am Jehovah. There is at this time 1965 A.D. a republic in Israel: that is a far cry from twenty years ago; does not God deserve some credit and recognition?

Verses 15-20. The word of Jehovah came again unto me, saying, 16Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17And join them one to another into one stick; and they shall become one in thine hand. 18And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in thine hand. 20And the sticks whereon thou writest shall be in thine hand before their eyes.

Now comes a prophecy in pantomime to indicate the end of the feud between Judah and Israel. Two sticks were used for this purpose, each one having the names of the tribes as designated; and the two were to become one in Ezekiel's hand. Such an impressive miracle was to assure the people of Israel of the genuineness of the prophecy so illustrated.

Verses 21-23. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. 22And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all: 23Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

"Dr. Peloubet says of this time, 'The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace.' God represented this union through Ezekiel (37:15-28) by two sticks. On one was written 'Judah' and on the other 'the House of Israel.' These sticks were joined together, 'And they shall become one in thine hand.' This was done in the presence of the people to show that the exiles of Israel, carried to Babylon. B.C. 722, when Samaria was destroyed, were to unite with the captives of Judah. 'And I will make them one nation, and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.'

"Thus we see that there were no 'ten lost tribes,' for whom there has been so much seeking." ' 11-4893

I will take the children of Israel from among the Gentiles, and will gather them on every side and bring them into their own land. Is this impressive? Yes. But it has not yet been fulfilled. It is still future, but very near the time of fulfillment, after one more lesson, in Jacob's trouble. And they shall be one nation; indeed, they must all become children of Abraham, which they certainly are not at this writing. To be children of Abraham calls for much faith, in which they are very deficient at the present time. Their idols today are grandiose ideas of greatness by their own sword and power of mentality; not looking for Messiah, and not acknowledging Jesus who has fulfilled every prophecy concerning the birth, life, death and resurrection of Messiah. He it is who is back of the republic; and the Arabs are not going to vanquish it, though there is one more setback coming for the Israelites.

Verses 24-25. And David my servant [David's posterity, Christ — C 257] shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever.

David means "beloved" and refers to our Lord Jesus who is that branch of the house of David, and is right now the hope of Israel. But God has times and seasons in his Divine Plan of the Ages, and our Lord is faithful to every one. God speaks of him as "His Darling." Here applies the Scripture, "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." Jesus, Messiah, is a son of David; but David will be a son of Messiah in the resurrection, when Messiah becomes "The Everlasting Father."

“THERE SHALL BE SHOWERS OF BLESSING”

“They shall not hurt nor destroy in all my holy mountain (kingdom)” — Isaiah 11:9.

Dawn of Hope for the World

“The expression, ‘Dust shall be the serpent’s meat,’ is similar to the statement in Psalm 72:9, regarding Messiah’s coming dominion: ‘His enemies shall lick the dust,’ signifying the destruction of the serpent, or rather, of the great adversary, Satan, whom the serpent symbolizes. ‘They shall not hurt nor destroy in all my holy mountain (kingdom), saith the Lord.’

“The birth of the true Zion, the church of Christ, will be the cause of rejoicing among all who truly love righteousness; for, though it will at first dash in pieces all their long-cherished hopes, it will be the dawn of a real hope for all the world. It will humble their pride and despoil them of all their cherished possessions and of what they have come to consider their rights. It will break down their boasted institutions, civil, social and religious, and completely wreck the present social order. Yet it will be the necessary prelude to the establishment of the grand New Order, which will come to be ‘the desire of all nations,’ as soon as they shall see its vast superiority to the old order.

Two Classes Born Out of Zion

“In describing the birth of the ‘Man-child,’ The Christ, whose Head was born more than eighteen hundred years ago, and the body of whom is now soon to be born, the Prophet Isaiah exclaims (chapter 66:7, 8), ‘Before she travailed she brought forth; before her pain came, she was delivered of a man-child! Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children.’ The especially marvelous thing that the Prophet here records is that a ‘man-child’ is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe ‘wheat’ of the Gospel church are to be separated from the unripe wheat and the ‘tares’ at the end of this age; that they are to be exalted and glorified before the burning, the consuming, trouble shall come.

“This ‘man-child,’ then, is the little flock, the body of Christ, the true Zion. Out of nominal Zion will come this first-fruits class, before the nominal system will be overthrown; for she will die in her travail pains, and in dying, will bring forth her later children, the great company. In this great day of the Lord, nominal Zion will bring forth the man-child and these later children.

“‘Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God.’ Ah, no! As surely as the Head was brought forth, so surely shall the body also be born. The birth shall certainly be completed. The great composite Christ shall come forth entire; not one member lacking — and before Zion’s travail has begun. But ‘who hath heard such a thing? Who hath seen such a thing?’ And so, after the man-child is delivered, the mother system will give birth, when her travail pains come on, to a great company of children! This great company is described in the Apocalypse as coming up out of ‘the great tribulation,’ and washing their robes, spotted and soiled, and making them white, ‘in the blood of the Lamb.’ Rev. 7:13, 14

“Following the birth of these two classes of the Lord’s people, will come the birth of the Jewish nation. They shall be awakened from the sleep of hades (Ezekiel 37:12-14; Luke 16:23), in which as a nation they have been for over eighteen centuries. All this will take place in the early dawn of the day of Christ. O what rejoicing there will be! Fleshly Zion and spiritual Zion will rejoice together! Then soon the poor, chastened world will begin to join in the songs of praise to the God of all grace. What wonderful times are just before us! Though clouds and darkness for a brief time obscure the bright beams of the blessed

Millennial dawning, soon the glorious 'Sun of righteousness' shall rise in splendor, and its beams will rapidly spread over all the earth, scattering the darkness of sin, dispelling the fogs of error and superstition, and bringing the world into the light of the knowledge of the glory of God.' '14-5574

Verses 26-28. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. 28And the heathen shall know that I Jehovah do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The Everlasting Covenant here mentioned is typified by Keturah whose death was not recorded. The New Covenant brings the people up to perfect human nature because of the human life rights of Messiah, which belonged to the perfect man Jesus. The ransom price removes the Adamic death penalty; while the sin offering, consisting of these life rights, removes the ravages of sin. O death, I will be thy plagues; O grave, I will be thy destruction. The antitypes of the Tabernacle will be in full bloom. And the Gentiles will all become Israelites and partake of the sanctification imposed upon all people as they become children of this New Covenant. They will need no more to say, Know the Lord, for all shall know Me. Praise God from whom all blessings flow.

CHAPTER 38

Verses 1-7. And the word of Jehovah came unto me, saying, 2Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 4And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company, with bucklers and shields, all of them handling swords. 5Persia, Ethiopia, and Libya, with them; all of them with shield and helmet; 6Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. 7Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

One more phase of Jacob's trouble is about due according to the prophecy, I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled: and half of the city shall go into captivity. Then will I go forth and fight for them as in the day of battle. Joshua commanded the sun to stay behind the clouds all day, and the moon at night, which so discouraged the sun and moon worshippers that the Jews gained a great victory. The same is thus to be repeated: the sun is the Gospel light, and the moon is the light of the Law Covenant; the great army of all nations against Israel is to be destroyed. This is the end of Jacob's trouble.

"But yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine. The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparent defenseless condition, will by and by stimulate the jealousies of, and invite their plunder by, other peoples. And when law and order are swept away Israel will finally be besieged by hosts of merciless plunderers, designated by the prophet as the hosts of God and Magog (Ezek. 38); and great will be the distress of defenseless Israel. 'Alas!' says the prophet Jeremiah, 'for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it' — Jer. 30:7." D 554

Verses 8-16. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 9Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. ,”Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: “And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, '2To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 13Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? “Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it? 15And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: 16And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Jeremiah 16:14-17, 21.

After many days thou shalt be visited: the time has come, and conditions are almost right. After one more wave of anguish rolls over that chastened people, the land shall be brought back from the sword. Israel, as a people, is gathered out of many nations, in the latter years: and the time of thy visitation is come. Circumstances will be so propitious that thou wilt say, I will go up to the land of unwalled villages, to take a spoil, and to take a prey; and to turn thy hand upon the desolate places that are now inhabited. Therefore, thou son of man, say, Thus saith the Lord God, Thou shalt come from thy place in the north, and thou shalt come against my people, that the heathen may know me, when I am sanctified in thee, O Gog.

“As one man the hosts of Gog and Magog are represented as saying, ‘I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.’ Thou wilt go,’ says the prophet, ‘to take a spoil and to take a prey; to turn thine hand upon the desolate places that are gathered out of the nations, which have gotten cattle and goods and that dwell in the midst of the land’ (Ezek. 38:11-13).

“The prophet foretelling these events as though addressing these hosts, says, ‘Thou shalt come from thy place out of the north parts [Europe and Asia are north of Palestine], thou and many people with thee, all of them riding upon horses, a great company and a mighty army: And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days [apparently the closing scene of the day of trouble], and I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee [set apart, distinguished as thy conqueror], O Gog, before their eyes’ — Ezek. 38:15, 16.

“In the midst of the trouble God will reveal himself as Israel’s defender as in ancient times, when his favor was with them nationally. Their extremity will be His opportunity; and there their blindness will be removed. We read, ‘For I will gather all nations [as represented in the hosts of God and Magog] against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when He fought in the day of battle’ (Zech. 14:2, 3).

“Isaiah (28:21), referring to the same thing, instances the Lord’s deliverance of Israel from the Philistines at Perazim, and from the Amorites at Gibeon, saying, ‘For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon.’ See 2 Sam. 5:19-25; I Chron. 14:10-17; Josh. 10:10-15 — how God was not dependent upon human skill or generalship, but fought his battles in his own way. So in this great battle God will bring deliverance in his own time and way.

“In Ezekiel’s prophecy (38:1-13) the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomar, Togomar, Javan and Tarshish were names of children of Noah’s son Japheth — supposed to be the original settlers of Europe. Sheba and Dedan were descendents of Noah’s son Ham — supposed to be the original settlers of northern Africa. Abraham and his posterity (Israel) were descendents of Noah’s son Shem, and are supposed to have settled Armenia — Western Asia. (See Gen. 10:2-7.) This would seem to indicate in a general way that the attack will come from Europe — the ‘north quarters’ — with allied mixed peoples.

“The overwhelming destruction of these enemies of Israel (bringing the end of the time of trouble and the time for the establishment of God’s Kingdom) is graphically described by the Prophet Ezekiel (38:18 to 39:20). It can be compared only to the terrible overthrow of Pharaoh and his hosts, when essaying to repossess themselves of Israel, whom God was delivering. In this particular also Israel’s deliverance is to be ‘according to [like] the days of thy coming out of the land of Egypt’ — ‘marvelous things’ — Micah. 7:15.

THE LORD: THEIR KING

“After describing that the coming of this army from the north-quarters against Israel (regathered to Palestine ‘in the latter day,’ ‘having much goods’ and ‘dwelling peaceably’) will be suddenly, and ‘as a cloud to cover the land’ (Ezek. 38:1-17), the message is, ‘Thus saith the Lord God, Art thou he of whom I have spoken in olden time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?’ The Lord then declares his purposed destruction of the wicked host; and the description seems to indicate that it will be accomplished by an outbreak of jealousy, revolution and anarchy amongst the various elements composing the great mixed army: a revolution and strife which will involve whatever may still remain of the home-governments of the various peoples, and complete the universal insurrection and anarchy — the great earthquake of Revelation 16:18-21.

“The testimony of all the prophets is to the effect that the power of God will be so marvelously manifested in Israel’s deliverance, by his fighting for them (incidentally for all), with weapons which no human power can control — including pestilence and various calamities — poured upon the wicked (Israel’s enemies and God’s opponents) until speedily all the world will know that the Lord has accepted Israel again to his favor, and become their King, as in olden times; and soon they as well as Israel will learn to appreciate God’s Kingdom, which shall speedily become the desire of all nations. D 554-557

Verses 17-23. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? 18And it shall come to pass at the same time, when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. "For in my jealousy and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 20So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 21And I will call for a sword against him throughout all my mountains, saith the Lord God: every man’s sword shall be against his brother. 22And I will plead

against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am Jehovah.

The downfall of ungrateful, sinful, disobedient Israel has been stated or inferred from the beginning. Now has come their final punishment, and breaking down of all evil propensities. Their land shall be no more defiled. The Almighty will justly allow his righteous anger to come to the front; and the permission of evil shall be no more. I will be jealous for my good name, and I will plead against the great army of Gentiles with pestilence and with death; and I will rain hailstones of hard distressing facts, destructive of all hypocrisy, hatred, and all things not in harmony with the spirit of God which is love. And I will be known by all people by my name Jehovah.

CHAPTER 39

Verses 1-5. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 2And I will turn thee back, and leave [Marginal note reads "strike thee with six plagues."] but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: 3And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. 4Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. 5Thou shalt fall upon the open field; for I have spoken it, saith the Lord God.

Six plagues are determined upon the confederacy to gradually bring about its destruction. The idea and effort to convert the world are commendable to God, but the basis is wrong. It is not based on the Bible as the Word of God, but upon creeds, theories and plans of convenience according to circumstances. Say to the pope and the archbishop of Canterbury, I am against you, and I will fight against you. These six plagues upon you will take the bow, or power of convincing men, out of thy left hand; and they will cause the arrows of reasonable arguments to fall out of thy right hand. The people of Israel will be against you; the ravenous birds, communists and anarchists, will oppose thee; the world will hold to their liberty; and want shall stalk the land. The north, seat of divine empire, will not be understood by thee.

Verses 6-11. And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am Jehovah. 7So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am Jehovah, the Holy One in Israel. *Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. 9And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years. 10So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. 11And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamongog.

The fire of destitution, unemployment, and anarchy will call the attention of the church union to the actuality that Jehovah lives. So my people Israel, and all the Gentiles, shall know me by my name Jehovah God. Then shall Israel go forth and grow up as calves of the stall; and all weapons of war shall disappear from off the earth because there will be no further need for them. Peace under the rule of the

Prince of Peace, Christ Jesus, the long awaited Messiah, will settle like a dove over all the earth, with good will toward men.

Verses 12-13. And seven months shall the house of Israel be burying of them, that they may cleanse the land. 13Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

The month or moon indicates that the Law Covenant is in operation, it is the New Law Covenant: and the trees bring forth their quota of fruit every month or moon. There is a stupendous work for the Kingdom Class to accomplish: there are billions of human beings to bring forth from the death condition, and to start up the Highway of Holiness. Seven indicates the allotted time to accomplish this, and to eliminate all the errors of doctrine and practice the Jews and Gentiles are accustomed to. This work of destroying all errors is to occupy the time and attention of all the people individually. God has magnified his word above all his name. When proper reverence for his word is established, then is God's name glorified in all the earth.

Verses 14-19. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. 15And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. 11,And also the name of the city shall be Hamonah. Thus shall they cleanse the land. '7And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. '9And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Men shall be appointed to continual employment, to give their time, energy and knowledge to searching out all errors against the rules, regulations, terms and conditions of the New Covenant. Being justified to life, all will be required to keep the law inviolate. The recalcitrant shall not live out half their time. Anyone teaching or practicing error will be reported; all are notified to be careful. The land of Israel gradually gives its name and characteristics to the whole earth. The awful errors and blasphemies against God's holy name are to be eliminated at the source; reverting especially to the religious leaders, the bullocks, rams, and goats. The application of the final test to discern between sheep and goats is in the future.

Verses 20-24. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. 21And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. "So the house of Israel shall know that I am Jehovah their God from that day and forward. 2'And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me [in rejecting Messiah — Rom. 9:29-33], therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. 24According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

Doctrines and organizations contrary to the Word of God shall vanish to be no more. The same will be true of the quarrelsome spirit which is so prevalent among individuals and nations. The heathen will begin at last to gain a true concept of God, the Savior of all men, especially of those that believe. Thus shall the house of Israel be a meaningful lesson to the Gentiles: that God is infinite in justice, wisdom, love and

power. The permission of evil and its removal and eradication will serve as an element of a good foundation for eternity. Iniquity shall not rise up a second time; nor will there be anything to mar the covenant blessings. The life rights of the man Jesus, placed in the covenant, confirms that it shall be an Everlasting Covenant. Glory to God in the highest, and on earth peace, good will to men.

Verses 25-29. Therefore, thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26After that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. 27When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Now comes the end of the permission of evil; the disfranchisement of Satan and every evil thing. Now begins the grand song of freedom, swelling louder and louder, to be finally joined by the voice of the Heavenly Father, and Grand Father of all. The whole house of Israel will be there. And God will not allow his name to be misrepresented again. God called their name Adam: and all will reverence, worship and love God with all their heart and soul; when his spirit will be poured out upon them, the power to love and to love increasingly. That is the connecting link necessary between God and man, and so sadly lacking to these six or seven thousand years. The Messiah, Mediator, will bring it to pass even to the minutest detail.

“The Prophet Ezekiel (39:21-29), as the Lord’s mouthpiece tells of the glorious outcome of this victory, and the results to Israel and to all the world, saying:

“And I will display my glory among the nations, and all the nations shall see my judgments that I have executed, and my hand that I have laid upon them. And the house of Israel shall acknowledge that I am the Lord their God from that day and forward. And the nations shall know that for their iniquity did the house of Israel go into exile: because they trespassed against me [in rejecting Christ — Rom. 9:29-33]: (Please see Supplement, page 523 last p, to 524. “And murderers . . . and all liars shall have part in the second death — Rev. 21:8. “The murderer shall surely be put to death” — Numbers 35:17. “Thou shalt do no murder” — Exodus 20:13. The Revised Version rendering is much to be preferred to the Common Version, “Thou shalt not kill.” “Murder is always wrong; killing is sometimes right, sometimes duty. The life of the lower animals was given to man according to his necessities (Gen. 9:3-6) . . . That this command was not intended to prohibit the taking of human life under certain circumstances is evident from the fact that the same law made provision for the killing of murderers.” ’02-3045 p 1.) therefore hid I my face from them, and gave them into the hand of their enemies [for all the centuries of the Christian dispensation; and] so fell they all by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

“Therefore [now that this punishment is completed], thus saith the Lord God, Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel [living and dead, the ‘times of restitution’ having come — Acts 3:19-21], and will be jealous for my holy name; after that they have [thus] borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the Gentiles, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations. Then shall they know that I am the Lord their God, which caused them to be exiled among the nations, but gather them now unto their own land, and leave none of them any more there. Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God.’ ”

“So shall they fear the name of the Lord from the west, and his glory from the sunrising. When the enemy shall come in like a flood, the spirit of the Lord [throughout the Gospel age — at the hands of Spiritual Israel] shall lift up a standard against him. And the Deliverer shall come to Zion [the Church, ‘the body of Christ’] and unto them that turn from transgression in Jacob, saith the Lord’ — Isa. 59:19, 20. Compare Rom. 11:25-32.” D 557-558

CHAPTER 40

Verses 1-4. In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of Jehovah was upon me, and brought me thither. 2In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. 3And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. 4And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

These specific dates will be found to be very significant and helpful when it is time for their fulfillment. This mountain is very high in the sense of being in the top of the mountains. Mount Moriah was not only high in contrast to lesser mountains, but it was also nestled in a valley. The frame of a city on the south is an outline of the earthly kingdom class, known as the Ancient Worthies who as the gates into the golden city have the oversight of those coming into the New Covenant. The man whose appearance was like the appearance of copper, with a measuring line in his hand, stood in the gate. Copper represents perfect human nature; and the measuring determines what degree of human perfection the applicant possesses.

Verses 5-13. And, behold, a wall on the outside of the house round about, and in the man’s hand a measuring reed of six cubits long, by the cubit and an handbreadth; so he measured the breadth of the building, one reed, and the height, one reed. ’Then came he unto the gate, which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad. 7And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits, and the threshold of the gate, by the porch of the gate within, was one reed. 8He measured also the porch of the gate within, one reed. ,Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. 1’And the little chambers of the gate eastward were three on this side, and three on that side; ’they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. ’2The space also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side and six cubits on that side. ’3He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

The wall represents consecration to God according to the terms of the New Covenant. The measure of one acceptable as a member of the New Covenant, and tentatively justified, is indicated as eleven feet, which furnishes a chamber large enough to live in or to contain the person: it was an eleven foot room or cube. (18' + 4" = 22". Six X 22132 = " or 11'). Then, of course, they look towards the east for light, truth, and instructions. The thresholds were also eleven feet wide, allowing room enough to tarry for identification. These verses are among those referred to in the Scripture, “And the books were opened.” They are earthly, they belong to the Keturah Covenant, and they will not be comprehended till they are being fulfilled: with all thy getting, get understanding.

Verses 14-18. He made also posts of threescore cubits, even unto the post of the court round about the gate. 15And from the face of the gate of the entrance, unto the face of the porch of the inner gate, were fifty cubits. 16And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches; and windows were round about inward: and upon each post were palm trees. 17Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. 18And the pavement by the side of the gates, over against the length of the gates, was the lower pavement.

The perspicacity of the Ancient Worthies is indicated by the height of these posts, or the extent of each one's jurisdiction. Windows are means of seeing, and measuring the efforts, of those endeavoring to go up the highway of holiness: narrow windows were everywhere. Thirty chambers will still be the requirement of the law, as demanded of Jesus before he was acknowledged to be a perfect man. The palm trees speak of men of an earthly nature, having reached that age of maturity. Those of a lower pavement have not reached the height of perfection, especially of character, as manifested by the goat class of our Lord's parable.

Verses 19-22. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. 20And the gate of the outward court, that looked toward the north, he measured the length thereof, and the breadth thereof. 21And the little chambers thereof were three on this side, and three on that side; and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. 22And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

The great adversary, though chained in the bottomless pit for a thousand years, is watching eagerly to see how many will fail and accompany him "into the lake of fire. This is the second death" — Rev. 20:10, 14-15. See Sinaitic trans.

Verses 23-34. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. 24After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures. 25And there were windows in it, and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. 26And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. 27And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. 28And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; 29And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it, and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. 30And the arches round about were five and twenty cubits long, and five cubits broad. 31And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps. 32And he brought me into the inner court toward the east; and he measured the gate according to these measures. 33And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures, and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. 34And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side and on that side: and the going up to it had eight steps.

The windows indicate that the terms, conditions, rules, regulations, promises and penalties of the New Covenant are made plain. Perfect men, visible to all (And thine eyes shall see thy teachers), are there to help, suggest, encourage and bless with the water of the ashes of the Red Heifer; they are present to see and assist them, all people, to rise up from contact with death. Seven steps of development are needed to reach perfection; and one more, making eight, indicates each one becoming a king in his own right. He called their name "Adam."

Verses 35-43. And he brought me to the north gate, and measured it according to these measures; '6The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. 37And the posts thereof were toward the utter court; and palm trees were upon the posts thereof on this side, and on that side: and the going up to it had eight steps. 38And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt offering. '9And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering, and the sin offering, and the trespass offering. 4"And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. 41Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. 42And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. 43And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

The capacity of the human nature is measured as fifty by twenty-five cubits. Then is noted the mark necessary to pass the examination successfully which is shown by an eighth step. The palm trees, or visions of perfect manhood, encourage men to press on till that eighth step is attained. The washing of the burnt offering shows how the Inspector considers the prayers and the sincerity of the recipient, in judging how much improvement (healing) mental, moral and physical is deserved. Eight tables indicate opportunities for consecration of those attracted by the Sin Offering: and now follow opportunities for being baptized into the life of Christ on the eighth day: for Messiah must become the Everlasting Father, the Mighty God, the Prince of Peace.

Verses 44-49. And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate, having the prospect toward the north. 45And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to Jehovah to minister unto him. 47So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house. 48And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. 49The length of the porch was twenty cubits, and the breadth eleven cubits: and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side.

When this is all accomplished, there will be the greatest paean of victory and joy ever heard in the universe, being led by the infinite Jehovah. The whole universe will reverberate the song; all the grades of angels will join in the refrain to the best of their ability. Who will compose that song??? The priests, sons of God of his own nature, will be first. Possessors of the Divine Nature, there will be none quite so happy as they!!! It is they who are the keepers of the house and of the altar, forever and forever. The court, the

home of the human race, is foursquare, a full hundred by a full hundred. The altar is there also: the Ransom Price and the Sin Offering, provided by Christ Jesus the Lord, by whom all is established.

CHAPTER 41

Afterward he brought me to the temple and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits: and the door six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy.

5 After he measured the wall of the house, six cubits, and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And there was an enlarging and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

9 The thickness of the wall, which was for the side chamber without, was five cubits; and that which was left was the place of the side chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place, at the end toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side, and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house and without, and by all the wall round about, within and without, by measure.

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood; and he said unto me, This is the table that is before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls, and there were thick planks upon the face of the porch without.

26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

CHAPTER 42

Then he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner

court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit: and their doors toward the north.

5 Now, the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the chambers, toward the utter court, on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits; and, lo, before the temple were an hundred cubits.

9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side five hundred reeds, with the measuring reed round about.

18 He measured the south side five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

The understanding of chapters 41 and 42 is due to be known when the books are opened for the world in general, being led thereto by the tribe of Judah (praise).

CHAPTER 43

Verses 1-5. Afterward he brought me to the gate, even the gate that looketh toward the east: 2And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters: and the earth shined with his glory. ,And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. 4And the glory of Jehovah came into the house, by the way of the gate whose prospect is toward the east. 5So the spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house.

When the east gate is open it indicates that light, truth, is due and available. The many waters indicate that the message is not confined to the Jewish Nation, but that it is free to all of them. That message was not one of purgatory or eternal torment, but a message of good tidings of great joy to all, and it was dependent on the birth of Jesus, to the glory of God. The message also reveals that God is infinite in justice, wisdom, love and power, causing the earth to shine with reverence, love, appreciation and joy; the spirit of which will take us up and bring us into the inner court where we see and understand the Divine Plan of the Ages and exclaim, Glory to God in the highest!!!

Verses 6-9. And I heard him speaking unto me out of the house; and the man stood by me. 7And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. 8In their setting of their threshold by my thresholds, and their post by my post, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. "Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

And I heard him speaking to me as to one who had passed through the house of spirit begettal to the condition of spirit birth and understanding. The man that stood by the Great Company Class is Pastor Russell. The setting of their threshold by that of the Little Flock was more than they really accomplished. Then will I profess unto them, I never knew you as my Bride; depart from me ye workers of the wrong. Thus is obliterated their hope of membership in the Bride Class; now they may correct their faults and gain membership in the Great Company Class: those who are still virgins accompany the Bride into the wedding feast. I will wipe away all tears from their faces: and they are able to say, Let us rejoice and be glad, for the marriage of the Lamb is come, and the Bride hath made herself ready.

Verses 10-17. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. "And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. 12This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house. ,3And these are the measures of the altar after the cubits: The cubit is a cubit and an handbreadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by

the edge thereof round about shall be a span: and this shall be the higher place of the altar. '4And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. "So the altar shall be four cubits; and from the altar and upward shall be four horns. 16And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. 17And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

The law of this house is that condition known as the Most Holy. Shew this house of Israel the pattern that they may see and understand where they erred; and if they render heart service I will dwell in the midst of them forever. The altar is four square, representing that all that service will be judged correctly as to membership in the Great Company Class attending the wedding, and obtaining life. The power of the altar, or place of judgment, is indicated by four horns: justice, wisdom, love and power; and these are available according to all thy need. The church also will assist: the church of the firstborn is composed of two parts.

Verses 18-22. And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon, "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. 20And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. 2, Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. 22And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

“Without Blemish for a Sin Offering”

“God has declared that He will reward us according to our faith, our confidence, our honesty, our sincerity. For the time being, God is making an appeal only to the honest-hearted.

An Honest Heart - a Willing Mind

“Do we realize what an honor it is that God has asked us to hear his message? It is a great honor. The one thing that is the basis of God’s favor is sincerity (without blemish). The message was never designed of God for a dishonest mind.” ’14-5594

TABERNACLE SHADOWS OF THE “BETTER SACRIFICES”

The Great “Day of Atonement,” Leviticus 16:3-33, Chapter 4: Another Type of the Atonement Sacrifices, Leviticus 9, Chapter 5.

Sacrifices Subsequent to the “Day of Atonement.” “These Typify Repentances, Vows, Covenants, etc., During the Millennium — the People’s Burnt-Offerings — Their Peace-Offerings — Their Meat Offerings — Their Trespass Offerings — Male and Female Distinctions to Cease, Shown in the Types.” Chapter 6 (TS)

These are the ordinances of the true church in dealing with the Ancient Worthies and the world of mankind under the Keturah or New Covenant, giving all under that covenant the benefit of the life rights of the man Jesus. The ceremonies are not actual sacrifices for sins, but they are looking back to atonement

already performed and obtained. The ransom price (“Looking through the type to the antitype, “Leviticus 16:3,6, 11-13, please see TS 55, 56. ’15-5712, c 2 P 2; ’11-4868 c 2 P 2, 3; 4602 c 2 P 2; QB 696 P 1) has abrogated the Adamic death penalty; and now the sin offering is in constant demand, eliminating sins. “O death I will be thy plagues, O grave I will be thy destruction.” The work of Messiah will occupy the principal place; but the Church’s place or share in the sin offering will be recognized and remembered.

Verses 23-27. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. 24And thou shalt offer them before Jehovah, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto Jehovah. 25Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. 26Seven days shall they purge the altar, and purify it; and they shall consecrate themselves. 27And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

Then when the sin offering has done its work worldwide, there comes in for consideration the virtue of the Passover Lamb and goat. In crossing Jordan the priests stood in the bed of the river till all the hosts of Israel and passed over. (Please see ’02-3086 c2.) This represents the Little Flock Class acting as the sin offering for the world until they have all passed over the danger of the Second Death at the end of the thousand year reign of the Messiah, including the 144,000. The eighth day here mentioned is the beginning of the jubilee of jubilees without end. The forty-ninth year (49,000) took care of all rights and debts so that the moment the trumpet of the jubilee sounds, every man is ready to enter into possession: this is a gift of God through the Messiah.

CHAPTER 44

Verse 1-3. Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. 2Then said Jehovah unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah, the God of Israel, hath entered in by it, therefore it shall be shut. ,It is for the prince; the prince, he shall sit in it to eat bread before Jehovah; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

The east gate was shut (See ’05-3625 c 1 P 1 (quoted at Ezek. 47:10-12).) because the plan concerning the High Calling was consummated. Jehovah’s long contemplated family of his own divine nature was completed: there was not one more than the predestinated number; there was not one less. Now the first and foremost, the leader of them all, the Lord Jesus Christ, was ready to take up his work of restitution. His bread (meat) John 4:34 was to do the will of his Heavenly Father; and now He is to receive the praise, gratitude and love of those earthly beings of whom he is the Everlasting Father. Consecration to the will of God, unto death, was the way to this glory, honor, and immortality; and the same spirit of love, loyalty, and service is the way to continue therein and to accomplish that great work.

Verses 4-7. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of Jehovah filled the house of Jehovah; and I fell upon my face. 5And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of Jehovah, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. 6And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, 7In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my

house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

The north gate looked towards the seat of divine empire. It is all of Jehovah. Jesus the Messiah was the first one raised to the Divine Nature, and there are one hundred and forty-four thousand with Him, called and chosen and faithful. Mark well the ordinances of this house. They include consecration to the will of God unto death, justification to life, spirit begetting, sanctification into the character likeness of the Messiah, death and resurrection according to the terms of the Sarah Covenant; until finally the birth of the antitypical Isaac is finished. Jehovah saith, Ye have not kept the charge of mine house; but ye have let in strangers who have allowed errors to creep in according to thine own desires and fallen tendencies.

Verses 8-14. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. 9Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. 10And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. 11Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. 12Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. 13And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy; but they shall bear their shame, and their abominations which they have committed: 14But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

Thus have ye come short and missed the prize of the High Calling to joint-heirship with the Messiah and membership in that anointed company with its exalted position and service. No one, disregarding the ordinances concerning this matter, may enter in to such a glorious position. Circumcision is a sign of Covenant relationship; and none, lacking circumcision of the heart, may obtain heirship with Messiah. The Melchizedek Priesthood is by way of the Aaronic Priesthood; and that consisted of a High Priest and an under priesthood. The Great Company followed their own ideas or idols, and so lost membership in the priesthood; but they will be made keepers of the charge of my house of the New Covenant — not the House of the Little Flock. Ezek. 44:10-14

“The majority, the great company, hold back, fail to appropriate the promises, fail to trust the Lord; and their influence is proportionately an evil one upon others with whom they have influence. Thus at the present time few, by faith enter into the blessings and privileges that belong to the spiritual Israelite; and these few are the only ones who will enter into the heavenly Canaan to take actual possession by and by; the others fail of the blessing and joy of faith in the present time, and will fail of the highest blessing in the future, whatever portion they may obtain under the Lord’s grace.

“Thank God that the time is coming when under the leadership of the Joshua and Caleb class the whole people — all who will accept the Lord and have confidence in him — may be brought into the antitypical Canaan and assisted to take possession of all the rich favors which God has promised to them that love and obey him.” ’07-4046

“The Great Company are not in the Court . . . If the Great Company will be excluded from the glory of the priestly office, at the end of this age, then it will be theirs to serve in the Court, as the Levites of the next age. But those in the Court now, during this age, are only those in a tentatively justified condition.”
QB 312

Verses 15-19. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: "'They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. 17And it shall come to pass, that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them whiles they minister in the gates of the inner court, and within. 18They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. 19And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

But the sons of Zadok, the priests, shall offer the fat, loving devotion, and the blood, of a sacrifice carried out; they shall come near, very near, to my table. They will offer in their own righteousness; for the white linen is the righteousness of the saints in glory. The table in glory, what must that mean for food, the hidden manna? There will be no further cause for sweat: the toiling is over, the sacrificing is ended, the atonement is complete. The ransom price and the sin offering are ready for the work of restitution. Linen bonnets show that the wearers are not the head. Christ the Messiah is the Head; and the Head of Christ is God the Father. Those wearing the priestly garments receive sacrifices; they do not make them.

Verse 15: Zadok means righteous, just. Ezek. 40:46; Num. 25:13; I Kings 1:34, 39; I Chron. 29:22.

Verses 20-31. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. 2'Neither shall any priest drink wine, when they enter into the inner court. 22Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. 2'And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. 24And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. 25And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath no husband, they may defile themselves. 2''And after he is cleansed they shall reckon unto him seven days. 27And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. 28And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession. 29They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's. "'And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. 'The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Regulations observed concerning the hair of the Aaronic under priests should indicate faithfulness to their vows as Nazarites, even as the world's High Priest should be faithful in their work and service, including their appearance as members of The Christ. Furthermore, instructions were to be carefully heeded in regard to marriage of the under priesthood. Earthly relationships and appearances were also important in the Law Covenant. The difference between the holy and profane is so important! The Bride Class should be aware of this at all times, and realizing its importance, should see that the difference between the holy and profane is so comprehensive as to affect even the funeral ceremony. The inheritance is not for those who fail to discern between the unclean and the clean. Praise and gratitude from those being blessed by restitution blessings are shown by the various offerings they will bring which shall be eaten by the priests.

CHAPTER 45

Verses 1-5. Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Jehovah, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. 2Of this there shall be for the sanctuary five hundred in length, and five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. 3And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy. 4The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto Jehovah; and it shall be a place for their houses, and an holy place for the sanctuary. 5And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession of twenty chambers.

When the time shall come to divide the land among the twelve tribes, they are to use the Tabernacle building for their design. First there shall be an obligation or portion for Jehovah, acknowledging Him as supreme. The Most Holy shall be in the center to guide all to God. The sanctuary represents the Holy of the Tabernacle, (See TS footnote, page 13) and next to it there is a square place or portion to represent the Most Holy. Looking back to the Gospel Age the Holy speaks of spirit begetting, while the Most Holy would tell of spirit birth as the ultimate of the High Calling. The Class of Levites, the Great Company, are spirit born and do service in blessing all the families of the earth with earthly blessings.

Verses 6-12. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. 7And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. *In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. "Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. 10Ye shall have just balances, and a just ephah, and a just bath. "The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. 12And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh.

The Ancient Worthies have a good report and they are acknowledged as princes in all the earth, or gates into the golden city, where the world in general may come in to receive the blessings of the Divine government. The ashes of the Red Heifer will do away with the contacts of death. The whole house of Israel represents the whole world of mankind, all of whom must become children of Abraham, including the Jews. These princes will oppress no one. All business relations will be carried on by a strict adherence to the principle of honesty towards God and men. The different coins will be just and right for both parties; there will be no gouging, and no over charge.

Verses 13-17. This is the oblation that ye shall offer, the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. 14Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: '5And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God. 16All the people of the land shall give this oblation for the prince in Israel. 17And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Gratitude to God is shown in the portion of increase set apart for him and given to the priestly antitype of Aaron and his sons. The princes, while of the perfect human nature, are in need of food and many earthly commodities. Forget not the Levite in the land of plenty. Therefore meat offerings are in order, indicating praise and thanksgiving; burnt offerings, prayers for forgiveness, and thanksgiving, will be appropriate; peace offerings, or prayers of consecration, often renewed, will be helpful and pleasing to the princes, showing the heart appreciation on the part of the people of the teachings and example of the Ancient Worthies. This oblation goes to the princes or rulers in all the earth.

Verses 18-21. Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock, without blemish, and cleanse the sanctuary: '9And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. 20And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. 21In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Every New Year's Day there shall be a ceremony memorializing the sacrifice of the Messiah, Head and body, with appreciation of its beneficial results. The copper altar in the court represents the sin offering of our Lord during the Gospel Age. During the Millennial Age, after the blood of the goat is sprinkled, it includes the Little Flock as the world's sin offering. For one of the common people who go wrong unwittingly, the service of a member of the Christ will suffice for correction. (Leviticus 4:27-28) The Passover will be in order during the thousand years of Christ's reign, as contained in the law of Exodus 12, where a goat, typifying the church, will be considered efficacious for the Passover: the true church remain in Jordan till the people are all passed over. CROSSING JORDAN INTO CANAAN - Joshua 3:9-17 - '02-3084 to 3086; ENTERING THE LAND OF PROMISE – Joshua 3:5-17 – '07-4063,4064.

The Life Is In the Blood

“The Scriptures say that the life is in the blood (Lev. 17:11). In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood (Lev. 17:10-14). In this way, God would seem to say that life is a very sacred thing. This life principle that he gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

“When our Lord laid down his earthly life, he did not retain a right to that earthly life in the sense of using it for himself. He tells us in the parable that all who would gain ‘the pearl of great price’ (Matt. 13:45,46), must sell all that they have; that is, all that they enjoy of earthly life or privileges. Our Lord had a perfect earthly life. He gave up that life. ‘He poured out his soul (life) unto death’ (Isa. 53:12). On what

basis? On exactly the same basis he has put before us; if we would live, we must die; if we would reign, we must suffer; we must be dead with him (2 Tim. 2:11, 12). So we who follow in his steps do the same that he did.

“If we, as his disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still in his control. He is the One who, as the great Mediator, will give to the world the life he poured out.” ’ 13-5341, 5342

THE TRIED AND PROVEN PEOPLE

“The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul” — Deut. 13:3. Please see'14-5527, 5528.

Verses 22-25. And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin offering. 2,And seven days of the feast he shall prepare a burnt offering to Jehovah, seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily for a sin offering. 24And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. 25In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Now Prince Jesus prepares a feast of seven days by furnishing a bullock for a sin offering. That bullock represents, as does the bullock of the eighth chapter of Leviticus, Himself, and the members of His Body, the under priesthood. These, all of whom were sacrificed voluntarily, gladly, comprise the sin offering. The Passover feast of seven days was to typify the joys that come to the Aaronic Priesthood by the Passover. Note the inclusion of even a kid of the goats. The feast of the day of atonement during seven days pictures the joys and blessings that come to the whole world of mankind from the Day of Atonement. The sin offering, burnt offering, and the meat offering all come together here in joy and gladness.

“The Day of Atonement as a type should be considered as separate from and yet a part of and related to other Tabernacle types — the work of one great Artist. In all of them we are to look first for the Head and then for His Body, the under priests, the Church . . . members of the Body of the world’s High Priest . . . ‘for all the people’ of Israel — the typical representatives of all humanity, desirous of having atonement made for their sins and to return to divine favor and obedience.” (Without the Tabernacle, the whole nation of Israel represented the chosen people of God. With the Tabernacle, representing the people of God, the camp of Israel pictures the world in sin needing and desiring atonement for sin.)

“The antitype of the ‘Day of Atonement’ is the entire Gospel Age:

The First Atonement Day Sacrifice the Bullock; The Second Atonement Day Sacrifice the Lord’s Goat.”
TS 49, 50, 51,59.

**See :THE GREAT “DAY OF ATONEMENT” -Tab. Shad., Chap. 4;
FOUNDATION OF CHRISTIAN DOCTRINE:
THE PASSOVER -
Supplement, “REVELATION FOR THE END OF THE GOSPEL AGE.”**

"Two priesthoods are set before us in the Scriptures: the Aaronic, pictures the sufferings of Christ; the Melchisedec Priest represents The Christ glorified and reigning after the work of sacrifice has been completed, and the Divine nature fully perfected. Both priesthoods typify The Christ." '11-4759 '07-3951

"The Day of Atonement not only includes the day of sacrifice, but also the day of using that sacrifice in the work of blessing. In other words, the whole thousand years of Christ's reign also belongs to this atonement work, because the construction of the word means at-one-ment." QB 27

“FOR THIS HE DID ONCE” -10-4545- to 4547

“Such an high priest became us, who is holy, harmless, undefiled . . . who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's; for this he did once, when he offered up himself ’ — Hebrews 7:26, 27.

“We think that Paul referred to the High Priest as a whole — Head and Body. When, therefore, he speaks of the High Priest, saying, ‘and this he did once,’ he is referring to the one sacrifice of two parts . . . The Priest made first the offering of the antitypical bullock, and afterwards the offering of the antitypical goat.” ’ 11-4780

“The Apostle says that this He did once. Here the thought is one fulfillment of the one type. In the type there were two sacrifices offered, and it is here called His sacrifice.

“Our Lord offered up Himself at Jordan, and He offered up all the members of His Body, the church, at Pentecost . . . though it has required the entire Gospel Age to complete the sacrifice.” ’ 12-4965

“The Israelites were God's people, in covenant relationship with Him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the real Sacrifice for sins to be offered in ‘due time.’ He arranged that those who came into this covenant relationship with Him should be treated as though their sins had been actually forgiven and cancelled. ‘Year by year continually,’ as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancellation of Adamic sin for another year; for the sacrifice was good only for one year. Because of this arrangement their unwitting transgressions were typically set aside, and they continued to be God's covenant people.” ’ 16-5962

“The sin offerings were associated with the Day of Atonement for sin: in the type; and in the antitype.

“The antitypical Day of Atonement began with our Lord Jesus and his sacrifices. The entire Gospel age has been a part of this Day of Atonement. This day will witness the full completion of all the sin atonement, and more; for all the Millennial age will be a part of the antitypical Atonement Day.

“The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the Millennial age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The sin-offerings of the Atonement Day merely represent God's purpose in the use of the sacrifices which must be completed before the world's at-one-ment with God can begin to go into effect.” ’ 16-5874

CHAPTER 46

Verse 1. Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Now we come to the introduction of the New Covenant arrangement. The week was so arranged in the beginning as to represent six days, of one thousand years each, of labor under the law of sin and death; and one day of Sabbath or rest, indicative of the thousand years of the reign of Christ. The entrance of the New Covenant arrangement means the gradual closing, though legally it is instantaneous, of the work week; and the opening of the door to restitution and eternal life. The new moon also represents the New or Keturah Covenant bringing forth its fruit every month; this is again pictured by the trees on both sides of the river of life which yielded their fruit every month. A thousand years allows only twelve thousand months for processing some twenty thousand million souls.

Verse 2. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

The prince is the Lord Jesus who is also the Apostle and High Priest of our profession; while the under priests are members of his body, and they also have somewhat to offer, since they have been justified by the blood of the antitypical ram. The way of the porch is for one and all: it is the way of consecration and sacrifice; and the post of the gate is the will of God as expressed in the Divine Plan of the Ages. Now comes the work of the priests to prepare the gate, for entrance into the New Covenant for all the people. The entire sin offering of the Gospel Age becomes a grand peace offering for the whole world. Then he shall go forth ready to conduct and regulate the incoming hosts of believers into the blessings of the New Covenant; this continues until the evening.

Verses 3-5. Likewise the people of the land shall worship at the door of this gate before Jehovah, in the sabbaths, and in the new moons. 4And the burnt offering that the prince shall offer unto Jehovah in the sabbath day shall be six lambs without blemish, and a ram without blemish. 5And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

So shall the people rejoice at the opportunity of being restored to human perfection and favor with God by way of their Everlasting Father Jesus Christ. The burnt offering consists of six lambs representing the Little Flock in the flesh as their sin offering which becomes a peace offering through prayer or the basis of prayer by the world through the Mediator. now the Melchizedek Order of Priests. The burnt offering represents a prayer for forgiveness; and a meat offering typifies a prayer of praise and thanksgiving for the great sin offering that will be their confidence, and fulfillment of a ransom price, a sin offering, a peace covenant and opportunity for life.

Verses 6-9. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. 7And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. 8And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. 9But when the people of the land shall come before Jehovah in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate

shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

In the day of the new moon, that is, the sealing of the New Covenant, there will be an offering of a young bullock, six lambs, and a ram: here is indicated the Lord Jesus, and the Little Flock, both of which as a grand sin offering constitute grounds for a prayer for forgiveness: and also a prayer of praise and thanksgiving, individually and collectively. The Prince, Messiah, being completed, may go in and out without change. His glory is complete. But the people going up the highway of holiness must experience some change for the better physically. As to character, that is problematical, and is to be determined at the end when character will be tested and manifested.

Verses 10-12. And the prince in the midst of them, when they go in, shall go in; and when they go forth shall go forth. "And in the feasts, and in the solemnities, the meat offering shall be an ephah to a bullock, and an ephah to a ram; and to the lambs as he is able to give, and an hin of oil to an ephah. '2Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto Jehovah, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the sabbath day; then he shall go forth; and after his going forth one shall shut the gate.

The prince in the midst of the people refers to the Ancient Worthies who are constantly with the people to instruct and encourage them. Their perfection, demonstrates to the people what is ahead of them if they are faithful to their covenant; and the ashes of the Red Heifer are used to illustrate how to throw off the last vestiges of death. Appreciation and gratitude to the Messiah is always to be an ephah, full measure; and as to the church it is to be as much as one is able to give. When one of the princes offers a burnt offering or a peace offering, the gate to the east, or source of light, shall be his privilege, but his only. These princes may experience a change to spirit nature at the close of the thousand years.

Verses 13-15. Thou shalt daily prepare a burnt offering unto Jehovah of a lamb of the first year without blemish; thou shalt prepare it every morning. "And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour: a meat offering continually, by a perpetual ordinance, unto Jehovah. 15Thus shall they prepare the lamb, and the meat offering, and the oil, every morning, for a continual burnt offering.

And now comes a privilege for all: thou shalt daily prepare a morning prayer of thanksgiving and praise for the ransom price and the sin offering prepared by the great High Priest Jesus during three and one-half years of His earthly ministry from thirty years of age, according to the law, till the Passover date of His thirty-fourth year. He was a man of perfect human nature; He received the holy spirit without measure, sacrificing his life daily in teaching and healing, even raising the dead; and He died by crucifixion to redeem Jews from the curse of the law, and Gentiles from Adamic death. After three days in the power of the Roman government He was resurrected to the Divine Nature by the power of Almighty God.

Verses 16-18. Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. '7But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. '8Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession.

The real children of the Keturah Covenant who are, or who become, justified to life, are genuine sons of the Messiah. Those who fail of justification to life are not sons, ever; they never get beyond the

relationship of servants. These not only fail of the gift of life, but they lose it entirely. The gift of God is eternal life through Jesus Christ His Son. Failure to reach and establish proper character vitiates the life rights. There shall be no injustice in the trial or reward of the world. The Author of this gracious arrangement is infinite in justice, wisdom, love and power; so also is His Messiah, including the entire company of 144,000: and the result is forever.

“Our Lord speaks of these as seeking the righteousness of the Kingdom — that Kingdom which will be established amongst mankind for the very purpose of enforcing righteousness; and whoever will be a joint-heir with Christ must love righteousness and hate iniquity, and must develop this character before he dies, in order to hope for a share in this Kingdom and its glory, honor and immortality.” ’11-4913

“By love we mean that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.” ’04-3453. (TS 52; E440,229 verse, 93. ’ 12-5050 last ans.; ’96-1948 c 2 p 1

The Spirit Poured Upon All Mankind

“During the Millennial age things will be somewhat different from what they are now. Christ will have representatives in the earthly phase of the kingdom, and through them the Word of God will go forth to the people. As many as will then be drawn toward God will be privileged to come into relationship with Him through consecration. They will then receive the Spirit of God in the sense of blessing, but not in the sense of begetting, as the church receives it now.

“The ancient worthies will be the earthly representatives of the Messianic kingdom. The Christ, however, will be the great Teacher in glory, from whom all instruction will come through these earthly representatives. As people begin to get the true, the real knowledge about the glorious character of God, they will begin to see how inferior they are. Then they will be in condition to receive instruction.

“No one will be compelled to have instruction, however; but whoever is out of accord with the kingdom will have restrictions put upon him. The Prophet Zechariah, speaking of earthly affairs under the kingdom, says, ‘And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain’ (Zechariah 14:17). If we interpret the word rain symbolically, we perceive that the thought is that upon such nations there will be no divine blessing — if there were no rain, there would be no fruitage. But the rain, the blessing, would be upon those who would be in harmony with the Lord.

“When people come into harmony with God, they will consecrate their lives and their bodies to his service. Then they will begin to get the blessings in their minds and bodies; and in this sense of the word they will get more of the Spirit of the Lord — the Spirit of his mind. So through his Truth and through the Divine judgments of that time, the Lord will ‘pour out his Spirit upon all flesh’ (Joel 2:28). In proportion as they receive his Spirit, they will come into the attitude of sonship.

“But even then they would not be sons in the full sense of the term. We might say that the church are not sons in the, full sense of the word, but that we shall be sons indeed when we shall have experienced our resurrection change. So in the Millennial age, as people come into harmony with the divinely arranged Messianic kingdom, they will be coming nearer and nearer to the standard of sonship. By the end of the Millennial age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.”

“Because our Lord will give everlasting life to the world of mankind, He is called ‘The Everlasting Father,’ the Father who gives everlasting life (Isaiah 9:6). All the willing and obedient will become His

children during the Millennium. Then at the close of the Messianic kingdom the children of The Christ will be introduced to their Grand-Father. Since they are to be sons of Christ, who is the Son of God, the heavenly Father will be their Grand-Father. Then the whole world will be back into harmony with God as the sons of Christ." 14-5583-. E 458; 469

The inheritance shall be for His sons — Ezekiel 46:16, 17.

"The passage, John 14:17, has no reference whatever to a person, but to the influence of the Truth, and the effect of the same upon the Lord's people. The Diaglott translation of this verse reads: "The Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it; but ye know it; because it operates with you and will be in you." A 170

"What a satisfaction, what a comfort has come to the Lord's people through their privilege of being used by Him and adopted into His family by the begetting of the holy Spirit, the adoption of the holy Spirit, the anointing of the holy Spirit, the holy influence, the blessing of the Father and of the Son, guiding our judgments, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious Plan of salvation for ourselves and all the families of the earth!

"This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age, age-lasting, for the entire period. How glad we are that this is so, and how blessed are the instructions and guidance which we have enjoyed! Truly, as our Lord said, the holy Spirit shows us things to come, and explains to us things that are past. How many of our blessings are along the line of appreciation of coming things — the Millennial Kingdom, the times of Restitution, the uplifting and strengthening of all the families of the earth!" Please see THE HOLY SPIRIT PROMISED - John 16:4-15. '08-4164 to4167.

"As for the world in general, it will be required of them during the Millennial age that they also shall develop the fruits and graces of the Lord's spirit if they would be accounted worthy of His gift of eternal life. Sonship implies likeness, and none are to have eternal life except those acceptable as sons." '04-3432

1 Cor. 15:28: "Not, therefore, until the end of that age will any of the World, under the New Covenant arrangement, reach sonship. But if, by that time, they have been perfected as sons, and will endure the tests then given, the Father will accept them and give them the blessings of eternal life, etc., as sons." '10-4729

"It was when Adam sinned that God rejected him from being a son. After that time no man was ever called a son of God until Jesus came." And no man since Jesus has been called a son of God, except those who have come to God through Jesus, and have been accepted by him." ' 14-5417

Verses 19-24. After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. 20Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering; where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people. 21Then he brought me forth into the utter court, and caused me to pass by the four corners of the court, and, behold, in every corner of the court there was a court. 22In the four corners of the court there were courts joined of forty cubits long, and thirty broad: these four corners were of one measure. 23And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. 24Then said he unto me, These are the places of them that boil, (See T.S. 47 p 1.) where the ministers of the house shall boil the sacrifice of the people.

The chambers of the priests were shown to Ezekiel next, where the office of mediator and high priest is performed or exercised. All the prayers of the people come before the priests for consideration and judgment. The office of mediator is to attend to the matter of atonement, and also the matter of improvement physically, in answer to their prayers. Thus they make their way up the highway of holiness. The many courts represent the condition of fleshly perfection of the body. The character is left to the responsibility of the individual. In the parable of the sheep and the goats our Lord said, I was sick and in prison and ye visited me not; all your blessings were received selfishly. So there are not only sheep, but there will also be goats.

CHAPTER 47

Verse 1. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

Everything in this verse speaks loudly of the beginning of the operation of the Keturah Covenant, called by Jeremiah the New Covenant. The house represents the household of God, the Little Flock, the Divine Family; the water illustrates the great, inexhaustible river of truth coming forth by the power of the true church, the one hundred and forty-four thousand, called, and chosen and faithful. Another picture is that of a river with trees on both sides. These trees are predestinated as to their number and qualifications: their character is to be an exact replica of that of Jesus Christ, the Messiah; they have walked in his steps of sacrifice and faithfulness unto death; they have experienced a share in His Resurrection to glory, honor and immortality; now they are the promised Seed of Abraham, prepared and ready, to carry on the work of blessing all the families of the earth. These trees bear twelve manner of fruits, and bring in their quota every month, or moon, as the Law shall demand or regulate. The south side of the altar testifies that the blessings of Christ's death are going forth for the benefit of all people on the south side of the Tabernacle: this was the position of the Kohathites (allies, comrades), typical of the Ancient Worthies; and then the blessings extend to the west side, for the Gershonites (refugees), all the world in general, to whom is opened the way to earthly life.

Verses 2-5. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. ,And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. 4Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. 5Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

Now comes a preview of the surge of what will then be Present Truth. The success of that work was graphically portrayed by our Lord as a net so full of fishes it could contain no more; it will become necessary to take them out of the net and transfer them to the New Covenant arrangement. Every thousand cubits the man with the measuring line found an overflowing increase: the entire work must be accomplished within the thousand years of Christ's reign; at the end is a testing time, when Satan is loosed from his prison; and every one will be proved as to his worthiness for eternal life. Then God justifies all those who are found worthy.

Verses 6-9. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. 7Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. *Then said he unto me, These waters issue

out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. 9And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

Here is set forth the healing work of Restitution: the trees are ready, and full of fruit-bearing; the earth is in a dry, desert condition; and there is also the salt sea representing the condition of the world in general. This river is so inexhaustible, and the waters so potent, that the whole sea becomes healthful and productive of life. The healing power of Messiah through his ransom price and sin offering is here forecast. Here he becomes the Mighty God, the Everlasting Father, the Prince of Peace. No wonder this is called the river of life. There is one Mediator, the Man Christ Jesus, to be testified in due time. Please see D 650-655.

Verses 10-12. And it shall come to pass, that the fishers shall stand upon it from Engedi [fountain of the kid] even unto Eneglaim [spring of two heifers]: they shall be a place to spread forth nets; their fish shall be according to their kinds as the fish of the great sea, exceeding many. "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. '2And by the river upon the bank thereof, on this side and on that side shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

As the Lord indicated, there will be many kinds of believers; and they will have the great question of life or death before them. Those so miry that they hold no good, will be given up to their evil hearts. The level of holiness, for worthiness of eternal life, is very high; it is attainment of a character like unto Messiah: all others have their part in death, with no hope of a resurrection; their condition is likened to a lake of fire and brimstone. But there are trees on both sides of the river: the river is the Bible; the two sides of the river are the Old and New Testaments, which shall be good for meat, providing in abundance nourishment for all; and their leaf or witnessing shall not grow dull, but will be green and full of life and vigor.

THE LIFE-GIVING STREAM -Ezekiel 47:1-12.

“Whosoever will let him take of the water of life freely” — Rev. 22:17.

“Ezekiel’s prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament. It was written in Babylonia in the Chaldaic language.

“Ezekiel was one of the captives of Judah taken to Babylonia by King Nebuchadnezzar on the occasion of his first invasion, when he placed Zedekiah on the throne, eleven years before his later invasion, when the city was destroyed. The captives taken at that time included many of the chief men of the Jewish nation, princes and nobles, the brightest and the best. His object in taking these seems to have been to strengthen his own empire, for the captives were not treated as slaves, but were granted great liberty, some of them, as in the case of Daniel, rising to positions of very high honor in the kingdom. Ezekiel had great liberty, and his prophesying was done for the Jews of the Babylonian captivity — exiles.

“The Lord’s testimony through this prophet was undoubtedly intended to cheer and comfort those of his people who were Israelites indeed, and to fan the spark of faith which still remained in their hearts — to lead them, as in the case of Daniel, to hope for the return of God’s favor and the end of their captivity with the end of the appointed seventy years’ desolation of the land.

“The matter of our lesson as heard by the Jews in exile undoubtedly was pictured as referring to earthly Jerusalem, and the blessings as appertaining to the Jews as a nation. The restoration of Jerusalem and the Temple are clearly and explicitly foretold, and no doubt the hearts of the captives leaped with joy as they thought of the future blessings, and no doubt, also their faith and hope were encouraged.

“But so surely as Ezekiel’s prophecy was the Word of the Lord, so surely the prophecy did not relate to blessings to be conferred upon that people at the time of their restoration from the land of Babylon, for the predictions of Ezekiel’s prophecy were never fulfilled. Just so surely they belong to the future.

“Spiritual Israelites may realize that the prophecy not only related to natural Israel but also to spiritual Israel, not only to a deliverance from literal Babylon but also a deliverance from mystic Babylon, ‘Babylon the great, the mother of harlots,’ whose power is soon to be completely overthrown as precedent to a full deliverance of all who are Israelites indeed and the establishment of the kingdom — Revelation 18.

The River of Life

“Our lesson deals particularly with one of Ezekiel’s visions, which predicted the springing into existence of a wonderful river whose waters would bring to the land of Palestine and to the Dead Sea verdure and life instead of drouth, desolation and death. The ordinary interpretation of this lesson is that the Gospel is represented in this river, which now for a considerable time has been flowing onward and bringing life. We cannot accept this interpretation for several reasons: First, the description is in such close agreement with the Millennial age blessings of Revelation 21 and 22 as to leave no doubt that the same thing is referred to.

“In Revelation we see that the church is the bride, and the church glorified is symbolized by the heavenly Jerusalem and the river of the water of life, whose leaves are for the healing of the nations and whose fruit is for their sustenance and whose water is the water of life, living water. There can be no doubt that the two rivers are identical. And since the church is not yet complete, and has therefore not yet been glorified, the river of life has not yet proceeded from the glorified church, and hence the whole matter must be future.

“The same thought is in this lesson as Ezekiel gives it. He first sees the Temple and then beholds the glory of the Lord entering the Temple through the eastern gate, and that gate closed after the Lord. This represents the closing of the door at the end of this age, as our Lord portrayed it in the parable of the ten virgins. The door will be shut, the glory of the Lord will have entered into the Temple. It is subsequent to this shutting of the door that the prophet is shown the issuing of the water from under the threshold. The lesson, therefore, is clear and explicit to the effect that not until the glory of the Lord shall have entered his Temple, not until the church shall be glorified, not until that door shall be forever shut, will the water of life issue forth.

“The stream is shown as rapidly increasing. Issuing as a rivulet it speedily becomes ankle deep; a little further along, waist deep; and a little further, beyond a man’s depth to ford. Thus is indicated the rapid increase of the blessings of the Lord as soon as his time shall have come; but, as we have heretofore pointed out, there is no such river of life now, our Master himself being authority for this in his statement respecting his disciples, saying, ‘The water I shall give him shall be in him a well of water springing up to lasting life.’ Ours is not an invitation to drink of a river of life, but an invitation to have a wellspring of water of life started in our hearts by the impartation of the holy Spirit. As already pointed out it will be after the river of the water of life flows from the glorified church that the Spirit and the bride will say to the world of mankind. Come. Then whosoever will may come, whereas now no man can come, ‘except the Father which sent me draw him.

A Refreshing Picture

“Thus seen, God has rich blessings in store for mankind in general in the day when His kingdom shall be established amongst men, in Immanuel’s day. The restitution of that time is pictured in the leaves of the trees; the abundance of instruction and nourishment, mental, moral and physical, is represented in the fruit of the trees. More than this, wherever the water of this river went, life resulted; until finally it emptied itself into the Dead Sea with the effect that the waters of the latter were healed. Fishes thrive well in sea water, but the water of the Dead Sea is about five times as strongly pregnated with salts; and as a consequence fish taken from the Mediterranean and put into the Dead Sea die in a few minutes — hence its name, Dead Sea.

“It would not at all surprise us if in the beginning of the Millennial age, not only the nation of Israel would receive the blessing of the Lord, lost at the beginning of this Gospel age; and become His representative people in the world — the church having been taken from the world, glorified spirit-beings — but neither would it surprise us if, in the Lord’s providence, some miracle were wrought by which the Dead Sea would become connected with the Mediterranean; possibly refreshed also by some such river as is here described by Ezekiel, a picture of the symbolical river of life flowing from the New Jerusalem.

“But however interested we might be in the thought of such a literal fulfillment of this prophecy, our interest is still greater in the fulfillment of it as a symbol in accord with the river of Revelation. From this symbolic standpoint the Dead Sea represents the dead world; and the coming of life-giving waters would represent the resurrection power of the Lord and the church exercised amongst men during the Millennial age. As the Apostle expresses it, it would mean, for the Gentiles, life from the dead.

“But while it is refreshing and exhilarating to look down into the future and think of the blessings to come, it is important that we draw practical lessons and apply them to ourselves, and see to it that we do all in our power now to make our calling and our election sure, that we may be of that New Jerusalem class, the bride glorified, from whom the river of the water of life will issue. There is no doubt that it will be accomplished, because the Word of the Lord has spoken it. The whole question for us is whether we or others will be the Lord’s ministers, servants, honored agents in causing the blessing of the Lord to fill the whole earth. The more we love the glorious prospects set before us in the Word, the more we will strive for present participation in the sufferings of Christ, in laying down our lives for the brethren, and for future participation in the glories of Christ, in the blessing of all the families of the earth.” ’05-3624, 3625

Verses 13-23. Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions. '4And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance. '5And this shall be the border of the land toward the north side from the great sea, the way of Hethlon, as men go to Zedad; ',Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatti-con, which is by the coast of Hauran. 17And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. '8And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. '9And the south side southward from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. 20The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. 2'So shall ye divide this land unto you according to the tribes of Israel. 22And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel: they shall have

inheritance with you among the tribes of Israel. 2'And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

The division of the land will be according to what tribes the believers come into. For instance, the tribe of Judah shall be the first to be saved. The tribe of Judah will be made up of those who hear the message of the New Covenant and act upon it at once to the praise (Judah) of God. the Author of it all. Likewise does this principle operate in regard to all the world. The name of the tribe to which each one is allotted will be found correct; that is, the lot is cast into the lap, but the whole disposing thereof is of God. Now shall that song arise from all the hosts beneath the skies; it is the song that all the earth is now the Lord's. Praise God.

Since the land given to Abraham was the center of the whole world, indicating Abraham as heir of the whole world, it is not surprising that the land should be apportioned to Israel according to the lines of the Tabernacle. And so it is. The Holy and Most Holy are apportioned for the center; and the names of the tribes are in order to express their nearness to the center portion. In the midst are the Holy and Most Holy, for the priests, the Little Flock; and next to them is a portion for the Great Company. Then the Ancient Worthies, as princes in all the earth, will care for and assist a sufficient number of human beings to fill the earth.

CHAPTER 48

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west, a portion for Dan,

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphta-li.

4 And by the border of Naphta-li, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Ma-nasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a portion for Judah.

8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests, shall be this holy oblation: toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray.

12 And this oblation of the land that is offered shall be unto them a thing most holy, by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

15 And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side. Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was round about eighteen thousand measures: and the name of the city from that day shall be The LORD is there.

"Ezekiel prophesied of a city to come, whose name shall be Jehovah-Shammah — The Wonder of Jehovah — Ezek. 48:35." E 43

"Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle" — Exodus 40:34.

A Type of the Future Also

"This arrangement of the tabernacle was not a permanent one. It pictured rather the conditions of this Gospel age, so far at least as the church is concerned — the royal priesthood, who are now permitted to enter the holies as members of the great High Priest, Jesus, and who during the Millennial age will with Him guide all the people of God who are willing to be led into the grand eternal rest which remains for them. During the Millennium all who desire to become true Israelites, to come into full harmony with the Lord, will find a place in the Divine Plan: the royal priesthood first, nearest the Lord, yea, even at the very gates of his favor, even as the priests encamped immediately in front of the gateway into the Tabernacle courts; and next to these will come the great company, as represented by the Levites in general; and in due course all the families of the earth will come into harmonious order, all looking to God, all seeking to walk in the light of God's favor: and ultimately there shall be no more sighing, no more crying, no more dying; because all lovers of sin will have been cut off in the second death, and because all others will have come to a full harmony with God through the ministrations of the priesthood." '07-4030

THE RIVER OF SALVATION -Ezek. 47:1-12

“Whosoever will, let him take the water of life freely” — Rev. 22:17.

"Many of the particulars connected with this vision described by Ezekiel are so circumstantial to the land of Israel as to give considerable ground for belief that it will have a literal fulfillment in the future: and in connection with the vision is shown a new division of the land of Canaan amongst the twelve tribes. But whatever literal fulfillment the vision may have, we may be positive that it is to have a grand fulfillment as a symbol, for the life-giving river here brought to our attention is undoubtedly the same one described six hundred years later, by John the Revelator, and referred to in Ezek. 47:1-12 and Rev. 22:17.

“Referring to the description of the river starting from the Temple, Prof. Davidson says, ‘The natural fact upon which this conception rests is this, that there was a fountain connected with the Temple hill, the waters of which fell into the valley east of the city, and made their way toward the sea.’ So far as we know, this fountain never was of any considerable size, and never would be, without more or less of a miracle, for at present the entire country is arid, except in the rainy season. From this fountain the Valley of Kedron leads directly to the Dead Sea, which, as is well known, has no connection with the ocean waters, either on the surface or subterraneously, and is 1308 feet below the sea level.

“However, there are evidences that at one time the Dead Sea was on a level with the ocean, and if by earthquake or otherwise the connection between it and the ocean waters were re-established it would rise to its old level, which would make of it an inland sea 150 miles long, and five to ten miles wide. And such a filling up of its basin would have a marked effect, not only upon the humidity of the atmosphere in its vicinity, but also upon the water-springs of lower Palestine. The natural result would be, not only that the Dead Sea would be sweetened of its brackishness, and become like the ocean, but also that the springs in the vicinity of Jerusalem would be greatly enlarged so as to produce some such river as this described in the prophecy, and these springs in that now parched desert country would cause its vegetation to prosper.

“It is worthy of note that this valley now occupied by the Dead Sea was once most fertile — before the destruction of Sodom and Gomorrah. We read, ‘Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah — even as the garden of the Lord’ (Gen. 13:10). And the restitution of this country to a Paradisaic condition is what the Prophet Ezekiel describes, if his language be given a literal interpretation at all — and this it seems to demand, as well as the symbolic interpretation.

“In the Prophet’s vision, we note that the waters flowed out from the house of the Lord, from the Temple, and that wherever they went they brought vitality and refreshment, healing, restitution, life — even to the Dead Sea. This to our understanding is a picture of the grace of God during the Millennial age: when from the church, the house of God, the temple, ‘the habitation of God through the Spirit’ (Eph. 2:22), the stream of the water of life, healing, restoring, rejuvenating, shall flow to all the families of the earth; whose condition is represented by the wilderness eastward of Jerusalem. The result will be the blessing and restitution of all the living families of the earth willing to receive the blessing. And it means more: for the Dead Sea fitly represents the vast multitude of mankind which has gone into the tomb; and the water of life shall reach even these, and bring to them also, awakening from death, opportunities of restitution.

“The present Gospel age was typified, in the building of Solomon’s Temple, by the period of preparation of the materials; after which we are informed that the whole house came together quickly, each stone fitting to its place and each timber to its position; and that, without the sound of a hammer or any tool of iron. So with the ‘living stones,’ as the Apostle Peter calls the church (1 Pet. 2:5). These are ‘buildd together for a habitation of God through the Spirit’: and the building will not be completed until the last of these fitted and polished stones is laid in its position. Then the glory of the Lord shall fill the house —

the church will be glorified. Then will have come the time represented in the vision, when the stream of the water of life, truth and grace shall flow from the glorified temple.

“As there is no completed temple yet, so there is no river yet: but when the temple is completed, when the various members of the body of Christ are brought together and united in glory, honor and immortality to the Head of the church, then, from this united and glorified company of God’s elect, shall flow the symbolic river of water of life, clear as crystal . . . for the healing of the nations — the healing of the woes of the groaning creation, its sin and sickness and imperfection.

“The call at that time will be general — to every creature — ‘Whosoever will, let him take the water of life freely.’ We notice further that that broad invitation is extended by God, through the holy spirit and the glorified church, as it is written; ‘The spirit and the bride say, Come!’ We notice further that this expression, ‘the bride,’ unquestionably places this call in the future, because, although the elect church of this Gospel age is called out from the world to become the bride of Christ, she does not become such, does not enter that exalted station until in the end of the age she is perfected in glory and in the likeness of her Lord. Then will come ‘the marriage of the Lamb’; and not until after the marriage will there be a bride; and not until after the bride has thus been accepted as such, can ‘the spirit and the bride say, Come!’ to the nations.

“This same glorious city (kingdom), the glorified New Jerusalem, the church; and the river of the water of life gushing forth therefrom, are brought to our attention in Psalm 46: ‘There is a river, the rivulets of which shall spring from the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved. God shall help her early in the morning.’ The connections here also show that these rivulets are not to be expected to flow out, as a river, until the Millennial morning; and the context refers particularly to the time of trouble with which the present age shall end, and the Millennial morning be introduced.

“Under Divine providence and supervision, we may be made meet for the inheritance of the saints in light, and have fellowship with our glorious Lord and Head in the sending forth of the river of salvation unto the ends of the earth, in ‘due time’ — the river of the water of life, clear as crystal, to whosoever will, of all the families of the earth — 2 Pet. 1:4-11; 2 Cor. 6:1; Col. 1:12; 1 John 1:3.” ’99-2507, 2508

“Eventually, when the Divine Plan shall have reached its consummation, there will be Jehovah, the Head over all things and the Head over Christ; next will come our Lord and the church which is his body; then will come the various orders of angels, and lastly mankind. As the Apostle in his letter to the Ephesians tells us, ‘In the dispensation of the fullness of times, God will gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him’ — Eph. 1:9, 10.” ’12-5051. (Psalm 8:3-9, ’12-4972).

**“AND THE NAME OF THE CITY FROM THAT DAY SHALL BE
JEHOVAH-SHAMMAH - THE WONDER OF JEHOVAH!”**